

Annual Index Number

CHURCH MANAGEMENT

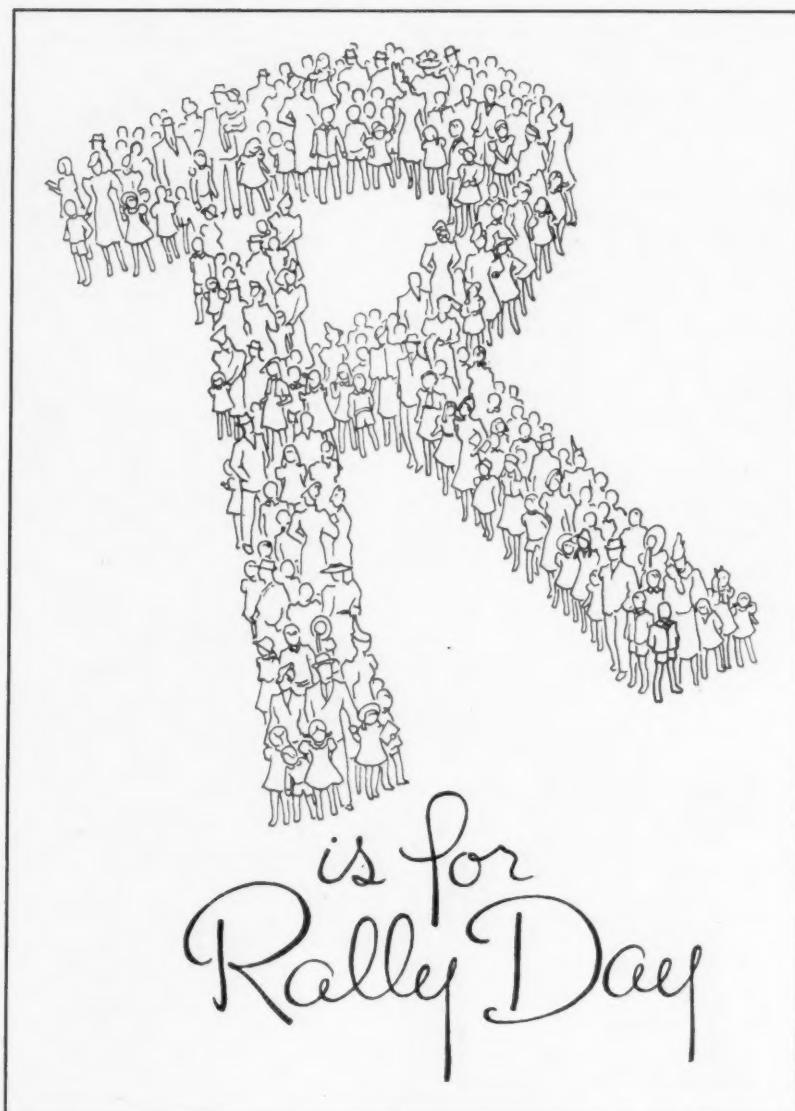


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SEPTEMBER
1939

VOLUME XV
NUMBER ELEVEN

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Facts to Ponder

By Ivan J. Young

There are some three million people each year who die of malaria.

Seventy per cent of all motor vehicles in the world are owned by Americans.

People in America use over three times as much electricity per person as people in Italy.

Some sixty-four millions of people have insured their lives, and carry policies averaging \$1,725 each.

There are 208 legal reserve companies holding 97 per cent of the life insurance in force in the United States.

The infant mortality per thousand births is: in Germany, 75; in Italy, 107; in Russia, 150; and in the United States, only 59.

The Dawn says: "Five absolute rulers hold power of life or death over 399,894,000 of the 2,000,000,000 human beings on this globe."

More than 300,000,000 church members, to uncounted number of churches, in 139 communions, in 150 counties are now uniting in the World Council of Churches.

Church membership throughout the United States presents the following picture: 39 per cent attend the worship regularly; 14 per cent only occasionally, and 47 per cent seldom, if ever. They are just names on the church record.

A number of our best students of population believe that the population of the United States will reach about 150,000,000 somewhere between 1950 and 1970. Following this peak it is believed that the total may ultimately fall to 75,000,000.

Mr. Henry C. Link states: "During the last ten years, consumption of cigarettes in the United States has increased from 106 billion to 162 billion a year; that today 60 per cent of the men smoke, and 25 per cent of the women are constant smokers." The average consumption of men is twenty cigarettes a day, and for women, eleven a day.

The national deficit of 1934 amounted to \$3,629,600,000. It has been estimated (Turn to page 630)



As leaves fall in September-

- They mean more than the end of summer, the opening of a new season. They mark the passage of time. Our children are older, their needs are different. Inevitably, with the season of falling leaves, our thoughts turn to the future, to plans for another important year.

- Church School plans should include wise provision for the Christian growth of the youthful mind, constantly crossing new horizons of interest and knowledge. In Presbyterian story papers, the reading demands of every age are wholesomely satisfied. For the child just learning his letters, *Stories* means fascinating fun and discovery. For Juniors and Intermediates, vibrant with the excitement of life and its possibilities for adventure, *The Pioneer* and *Queens' Gardens* are ideally adapted. *Forward* is definitely the magazine for Seniors and Young People who stand on the threshold of the adult world, anxious for a solution of its problems consistent with their ideals, insisting on stories that have significance for them, articles that make this complex world more familiar.

- These Presbyterian story papers have achieved a balance between interest and value. They are, year by year, the magazines for Christian Youth.

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THE EDITOR'S DRAWER



September Is the Time to Rally

We have borrowed our cover design this month from the Board of Christian Education of the Presbyterian Church in the United States of America. The unique drawing calls attention to the fact that September 24 is rally day when both adult and youth worshippers should be back at church. Vacation is over.

It is not necessary to warn the experienced minister that a delay in bringing the people back from vacation delays the work for the entire year. It is necessary to resist the idea that October or November is early enough to start the work of the fall. There is a splendid opportunity for visitation evangelism and fall financial efforts before the Christmas season claims attention.

Observe Labor Sunday for its social significance; then plan a rally day or loyalty week to bring your working church back to full strength.

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

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Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio. William H. Leach, Editor

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Labor Sunday Message, 1939

THE recent world conference of the churches held at Madras, India, to consider their missionary task issued to the world a stirring call to fellowship and Christian brotherhood. It is appropriate that the church should speak this word at a time of conflict and confusion. In critical hours of human history God has spoken through his church and redirected the course of human affairs. Once again the church speaks to our age of transition and crisis and lifts up the practice of Christian brotherhood as a commanding ideal above the warring and conflicting ideologies of the hour.

The most menacing evil from which the world is suffering today is lack of brotherhood. This lack has been conspicuous in the relations between race and race, nation and nation, employer and worker. On Labor Sunday our attention is especially directed to the area of our industrial and economic life. It is encouraging indeed that a new spirit of understanding and cooperation is becoming apparent between many employers and organized labor. Widespread recognition of labor unions, the acceptance of the principle of collective bargaining and the regulation of hours and fair labor standards now pave the way for more constructive and intelligent cooperation in American industry.

The trend toward industry-wide organization of employers for collective agreements with organized labor, covering whole industries, offers hope of the more stabilized labor relations and fewer strikes which characterize British and Swedish industry. We heartily commend the efforts of far-sighted American employers toward this end and earnestly hope that such trends may be strengthened.

But today there are other areas of misunderstanding and strife to which we wish to call attention.

At the very time when the interests of workers require cooperation and unity, we see organized labor unable to agree within its own ranks. We would express the hope that the conflict between organizations of labor may be resolved and a genuine unity

Additional copies of this message may be obtained from the Department of the Church and Social Service, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, New York; price 4 cents per single copy, \$1.20 per hundred, \$4.60 per five hundred, \$6.60 per thousand. Copies of the message, with the front cover page left blank so that a local church may mimeograph or print its own calendar and order of service for Labor Sunday thereon, may be obtained at the following prices: \$1.00 per hundred; \$4.00 per five hundred; \$5.50 per thousand.

among all the representatives of labor be realized.

Industrial Workers and Farmers

There is, however, another area to which the church has in the past given little attention—namely that of the relation between the industrial workers and farmers. Because of the lack of personal acquaintance and contacts between these groups, there exists a widespread lack of understanding of each other's just needs and objectives. Prejudice and even bitterness feed on ignorance of these groups concerning each other. Yet farmers and industrial workers have much in common. Both cherish the principle of democracy in organization. Many farmers seek, through their farm organizations, the same essential democratic right of collective action to safeguard their interests as industrial workers seek through their labor unions. The same thrilling spirit of democracy, the same determination to have a voice in their own economic destinies, runs through both the organized labor and organized farmer movements.

Furthermore, many of the alleged conflicts of interest between farmers and industrial workers rest upon assumptions which are without foundation. There are, of course, wide differences in the economic status of farmers and also in the relations of large-scale farmers and employed labor. Doubtless the position of those farmers who own land is more analogous to that of the small business man than to that of the industrial worker. Nevertheless, the recent report of the National Resources Committee showed that the median family incomes of farmers and of wage-earners are not far apart and also that the incomes of both are lower than those of all other occupations listed.

It has also been revealed by competent research that farmers' incomes and factory payrolls rise and fall together. While there is need of a just balance of prices of farm products and manufactured goods, there would be little necessity of restricting farm products if the masses of the city and industrial workers received sufficient real incomes to enable them to purchase all the food and clothing needed by their families.

One of the hopeful signs of the times is the fact that labor and farmers are discovering that they are consumers as well as producers. They are finding in the consumers' cooperative movement significant common ground with increasing benefits to both farmers

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and city workers. The free exchange of farm and industrial products through consumers' cooperation offers at once a more abundant economic life to both groups and brings them together in what Dr. Toyohiko Kagawa has called a system of economic brotherhood.

Cooperation Among All Groups Needed

We would point out again that the basic need, not only of farmers and labor, but of all economic groups, including employers and consumers, is to develop a broad understanding, a sympathetic attitude, a mutual loyalty and a spirit of confidence and goodwill. The soundness of these fundamental principles of Christian brotherhood affords the only sure basis for democracy and offers the only hope of the economic adjustments necessary to a practical and material solution of the problems which now confront us.

With this vital spirit of brotherhood and determined goodwill, all economic groups will be able effectively to deal with such basic violations of brotherhood and good economics as enforced unemployment, which falls with tragic effect on both rural and urban youth. Until unemployment is abolished and economic life is stabilized on high levels of production and just distribution, there remains a danger to our democratic institutions. Until unemployment is abolished, there can exist neither a sound economic order nor a Christian brotherhood.

In conclusion we remind the church that if nations, races, industry, labor and farmers are to find a true basis of Christian democracy, it is her responsibility and privilege to sound in this hour the clarion call of brotherhood and lead mankind out of its present strife into the fellowship of Jesus Christ, who is our hope of brotherhood and the author and finisher of our faith.

Facts to Ponder

(From page 627)

mated that 1934 and 1939 inclusive, that the deficit will run to \$19,143,535,000.

* * *

The Bell Telephone System employs some 300,000 people. Its securities are owned by 750,000 individuals. They state it requires investments of about \$248,000 worth of plant, and equipment, for every telephone.

* * *

The number of persons who disappear each year is amazing. During the past year there were reports of 3,402 missing persons in St. Louis, 5,108 in Philadelphia, 10,796 in New York City, 2,638 971 in Portland. There were 125 amnesia victims reported from Philadelphia.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XV
NUMBER 11
SEPTEMBER, 1939

Fifteen Years of Church Management

THIS September issue of *Church Management* concludes the fifteenth volume of the journal. It began life with the October, 1924, issue and, month by month, since that date has gone to a group of alert and enterprising ministers of the United States and other English speaking countries.

In a particular sense *Church Management* is my baby. I have planned every issue and the mechanical work of layout and dummying has in every instance been done with my head and hands. No parent has lavished more care upon his own child than I have on this journal. I have intended that it be my contribution to the church life of America. I have a sense of mission in its publication similar to that enjoyed by the missionary who carries the gospel to foreign shores.

One learns a lot of things about preachers when he edits a magazine for them over a period as long as this. As a matter of principle *Church Management* has been published as a straight commercial venture. We have sought no religious exemptions nor any charitable subsidies. In urging that churches accept taxation we are consistent with our own attitude. We have always accepted taxation here. In subscriptions and advertising we have competed with subsidized journals, for most religious journals do enjoy subsidies in one way or another. But we firmly believe that vital religion should be strong enough to stand on its own feet and not exist as an act of charity.

Preachers as a whole have appreciated this position. Of course there have always been exceptions. Exceptions usually leave their mark on the whole group. Some months ago we compiled from lists of many dealers a black list of ministerial dead beats. It was not as large as you might think. The same names appeared many times in the lists of the separate dealers.

But this small list gave the impression to many that ministers, as a whole, were careless in their commercial transactions. Our experience is that, as a whole, ministers are reliable and honest. Thousands stayed with us during the depression years when it must have hurt and hundreds who couldn't write notes of apology for their inability to meet the economic demands of the situation.

The strengthening of the churches is revealed in the strengthening subscription lists during the past year. We enter the sixteenth year of publication with the brightest prospects since 1932. Both subscriptions and advertising look promising for months ahead. We are confident that a journal such as ours is making a contribution to church life and can be self sustaining even in this hazardous era for religious periodicals.

William H. Leach.

If a Man Die

FOR a study of changing theological thought we recommend the issues of the *Christian Century*, twenty or more of them, in which prominent ministers and theologians describe the changes to their thinking in the last decade. On the whole the changes, we believe, are healthy. The theological movement, definitely, is toward biblical authority, and away from liberalism. Time and time again the writers emphasize that the consciousness of the reality of God has come into their thinking as never before. Revelation is again the source of authority. But to one who reads sympathetically, eager to see the evidences of the return to authority, there has been one striking omission in the papers. So far as our observation went not a single writer included a discussion of personal survival among the great affirmations of his religious faith.

Comments from those who have discussed this matter run somewhat as follows:

"How can one believe in God without a belief
(Turn to page 674)

The Preacher in His Pulpit

By J. J. Sessler

There follows the first of two papers by Mr. Sessler on the preaching task of the minister. The author is the pastor of the Reformed Church at College Point, New York, and a frequent contributor to the pages of this magazine.

WHO is the preacher? All that a preacher is and ought to be is summed up in the Old Testament phrase: "The Man of God." The preacher is also called a prophet, signifying a person instructed by God to speak the divine will. The prophet speaks for God. In the New Testament the preacher is called an ambassador. An ambassador is an agent sent by one to another with a special message. The ambassador speaks for another. Paul writes: "Now then we are ambassadors for Christ, as though God did beseech you by us." A prophet of God or an ambassador of God is an interpreter of God to men; he brings God to the people. When that great preacher, John the Baptist, was asked: "What sayest thou of thyself?" he replied: "I am a voice." "The Man of God" whether we call him a preacher, prophet or ambassador, is a voice; he is the voice of God. The undertone and constant refrain of his message is: "Thus saith the Lord." This is his one and only authority. In an inn in the Pocono Mountains of Pennsylvania is a picture of William Penn, and underneath this inscription: "He believed that the seal of divinity was upon him." The preacher is "The Man of God" who with the "Seal of Divinity" upon him courageously and fearlessly speaks forth: "Thus saith the Lord." He is an interpreter of God to men.

If the preacher is an interpreter of God, the sermon must be "the means of grace" by which this interpreting is done. The sermon is not an address, a speech or a lecture. The sermon is the message that a man has received from God. If he has received such a message that makes him a "Man of God," and he will be in no doubt about the sermon he is to preach. The sermon is the message of God in Christ by means of the preacher's heart, mind and soul. I am not saying that all sermons are that; that is what they should be. If all sermons measured up to this ideal the Kingdom of God would take this world by storm.

The preacher delivers himself of his

sermon in the pulpit. The preacher in his pulpit! I am using the word pulpit as symbolic of the whole church. This church has faults and weaknesses too numerous to mention here. In certain quarters she is a deserted and neglected institution. John Galsworthy in his *Saints' Progress* depicts a forsaken church to remind us, as he says, that her steeple "points to a heaven in which nobody believes and her bells are strangely out of tune with the music of the streets." The bells may be "strangely out of tune with the music of the streets," but not out of tune with the music of the soul. Her steeple points up and is symbolic of the highest and noblest aspirations of which we humans are capable. Through the channels of the church may flow the power of God. Though sometimes we are worried and anxious about the mistakes of the church, we are not frightened nor discouraged. We will continue to preach the gospel of Christ, and we believe with all our hearts that the church is the place to do it. The preacher in his pulpit! This captures our imagination and calls out our best.

It is sometimes said that the influence of the pulpit is waning, and that the press is crowding out the preacher, and the Sunday newspaper is replacing the sermon. This is not so. If our church services are not as well attended as they once were, it is because those who were lukewarm and had no other place to go, now have something else to attract them. They never did belong to the Church Spiritual. These are days in which the "dead-wood" of the church is blown out by the economic, national and international storms of recent years. These times that try the souls of men are giving the church a long overdue pruning, and are cutting away much unhealthy growth that is soft and fatty, which could not have been accomplished by ecclesiastical surgery. The church retains its vital members, and perhaps they are more virile than ever before. The influence of the pulpit is not declining.

Of course the halo around the head of

the minister has disappeared. The men and women of the church have been educated, and the undisputed sway of the preacher is now contested by the professor, editor, lawyer and the college trained members of his church. If the church can produce the right type of preachers to influence its educated constituency, the power of the church is unlimited. The type rather than the number of preachers should be our chief concern. The people in our churches are mostly of the middle class. The church is not reaching the great masses of day laborers, nor are the very wealthy as a class attracted to her. This middle class is the "backbone" of our nation, and furnishes the mental, moral and spiritual leadership. These we have in our churches. Therefore, never before was there such an opportunity for the preacher to exert a wide influence as at present by the persuasive power of human speech.

In a day where knowledge is vaster than ever before, the demand is for specialization. All preachers are not great preachers but all of them should be specialists in the pulpit and make it, as someone has said "his throne." The preacher must have an overwhelming and unqualified conviction that God wants him to preach the gospel of Jesus Christ. In a four-volume report, *The Education of American Ministers*, by Drs. Brown, May and Shuttleworth, it is stated that committees from vacant churches are looking for ministers "who can preach." And when they have told us that, they have said nothing new. The people want good preaching, and if possible great preaching. While few of us do great preaching, all of us can specialize in it. Let us not forget what a great preacher said: "Never was throne built that came within a thousand leagues of a pulpit." When we remember whose gospel it is we are preaching, the pulpit is all this, or else it is a terrible anachronism.

Preaching Is His First Task

A minister may run the whole gamut of church functions from preaching to the janitorship, but if he fails in the pulpit, he has lost in the supreme task for which he was ordained. Dr. John Taylor Alton has well said: "The biggest job of the preacher is to preach, in spite of the fact that the trend of the times is to make him an ecclesiastical gang-foreman." It is a terrible indictment against the preachers when

people who go to church to worship, declare that the sermon is an intrusion. It is easily possible for sermons to be an intrusion. Dr. Charles Brown in *The Art of Preaching* says: "The fate of Protestant Christianity is, in my judgment, bound up in large measure with the rise and fall of effective preaching." The churches that have depended upon administrative efficiency, business protection and money-raising campaigns have been greatly disillusioned. It is only inevitable that sooner or later they should stop to get their breath and ask what it is all about. The churches today want preachers who will interpret the God of Jesus Christ and our Bible. For this the preacher is ordained. This is his chief task.

The preparation and preaching of sermons is a difficult task. There are many in our congregations who think it very easy, and who sincerely believe that the preacher works about two hours on Sundays, and the rest of the week is pretty much his own. A man who passed my house every morning with a lunch-pail, asked me one day: "What do you do when you are not preaching on Sundays?" He was entirely sincere in his query. In the days when radios were equipped with ear-phones instead of loud-speakers, a preacher in a small country church told me that he prepared his sermons Saturday evenings with the ear-phones clamped on his head. I readily believed him. Judging by the character of his sermons, the Lord did not have much to say to the people. Of him, it could truly be said: "Invisible in the week, incomprehensible on Sunday." At any rate, he was boasting, and if he boasted thus to his people about his brilliance, it is no wonder that many infer that the preacher leads a lazy life.

There are preachers who make very little preparation for Sunday, and they have been described as those who "put a shine in their eyes, tears in their voice, open their mouths, and leave the rest to God." They remind me of what Rousseau said about writing a love-letter. He said: "You should begin without knowing what you are going to say, and end without knowing what you have said." There are still some lazy saints in the ministry, who when they rise in the pulpit begin like Abraham who "went out not knowing whither he went." The preachers of influence and power do not believe that if we open our mouths the Lord will fill them. Preaching is not simple. Dr. Frederick F. Shannon said: "The largest order God ever gave to a mortal is to be preacher of the eternal gospel." If all this is true, a worthy preacher will pour some of his life-blood into his task.



SIGN BOARD PUBLICITY

This is but one of the many ways that John Dwight Ellis, pastor of Moxham Church of the Brethren, Johnstown, Pennsylvania, uses to keep people coming to his church. He says that it gets results.

Let us not think for a moment that because we are preachers, people should come from far and near to hear us. A layman wrote in one of our religious magazines: "There are many reasons for empty pews, but the principal one is mediocrity in the pulpit." Dr. Frederick K. Stamm said: "Some of us scold because more do not come, whereas we could well wonder why so many do come." To attract and to hold the people, the preacher must be interesting. Dr. David Burrell said: "Dullness in the pulpit is an unpardonable sin. A man with a message from the King of kings has no business to be dull." Alexander Pope confined within the four walls of a church where a dull preacher was speaking, wrote on the fly-leaf of a prayer-book:

"I whisper, gracious God,
What have I done to merit such a rod;
That all this shot of dullness now
should be
From this thy blunderbuss discharged
on me?"

The preacher must enter the pulpit with a firm resolve that the people should listen. If they do not listen it does not matter very much what he says. A deep sleep fell upon Jacob and some of the prophets before they received a vision. A deep sleep without a doubt is profitable for individuals at sundry times, but it is unfortunate if that sleep comes upon a whole congregation at one and the same time. A young preacher said to Henry Ward Beecher: "I have two or three venerable men in my congregation who habitually sleep during the sermon;

and other members have now caught the infection so that a kind of sleeping sickness is troubling the whole church. What would you do about it?" Beecher replied: "I would appoint a tactful committee for signs of drowsiness; and when they see anything of the sort I would have them march up the middle aisle and wake up the preacher." If the eternal gospel of Jesus Christ which deals with life and death, and the world to come, will not deeply move the hearts of men, the preacher must take inventory of his own inadequacies.

To be interesting let the preacher treat great truths and verities. Dr. Jowett in his Yale Lectures urged that the preacher strive for the "note of vastitude." All the issues involved in the gospel are tremendously vast. If the preacher is splitting hairs over non-essentials, the people will think the gospel not very important. These are days in which men are grappling with issues that are a matter of life and death, salvation and damnation. The answer to their problems is to be found in the great truths of the gospel. Beautiful essays on thin platitudes will not suffice for their hungry souls. A big voice cannot take the place of big truths. The preacher with a big bass voice treating petty themes in his pulpit is like the man who uses a pile-driver to drive shingle-nails. Someone has expressed my thought better in these words: "Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning you can afford to thun-

der; but do not thunder out of an empty cloud."

Keynote Is Simplicity

To make great truths interesting, they must be presented very simply. Truths are always simple. Truth is befogged when we try to be profound. The sermon must be clear enough so that the people can grasp it and take hold of it. It must not be like eating pea-soup with a fork. When Jesus, the master preacher, expounded his great truths it is written: "The common people heard him gladly." He talked in the language of their experience. A sermon has no value and is not interesting if the people cannot understand it. Language should reveal thought, not conceal it. The average person does not care to listen to a display of theological rhetoric by a preacher who has acquired the fatal gift of many words. Verbosity may be as bare of ideas as a college yell. All sermons would be more interesting if they were half as long and twice as good.

The preacher who holds the interest of the people preaches intelligently and not learnedly. Scholarship should serve as a rich background, so the intelligent man in the pew knows that the preacher is at home in the world of knowledge and truth. If the methods and techniques of scholarship are made the structure of his sermon, the people no doubt will think the preacher learned but exceedingly dull. An honest deacon said of a preacher who brought Hebrew and Greek into his sermon: "The more he unfolded it the more he covered it up."

The pulpit needs learned men who will not preach learnedly but intelligently; who with their learnedness will make spiritual facts luminous. Such preachers must be great readers. Graduation from the seminary does not mean severing relationships with hard and scholarly study. The sermon today is brought into comparison with the best products of the learned professions, such as law, science and medicine. The church must strive for an intelligent leadership. No preacher can bring something helpful and inspiring to the same congregation week after week for a period of years unless he permeates his messages with information that is the result of much study. He must not limit his congregation to the storehouse of his own ideas. Preachers must be scholarly men who think in terms of God and duty, and with it challenge the laity in the pew.

Mr. Sessler's second paper
will appear next month.

EVERYBODY'S COMING BACK



"Home Coming Sunday"

10:30 ♦ September 11, 1938 ♦ 10:30

Something Unusual Something Different Full Vested Choir Special Music

First Session ♦ Church School
Be on Hand For Opening

SPECIAL || To every one who attends the Worship Service
A Master Piece Picture, beautiful, worthwhile
You cannot afford to miss this Gift || **SPECIAL**

PARK MEMORIAL BAPTIST CHURCH

♦ ♦ ♦ The Church with the Welcome Sign without and the Welcome Spirit within ♦ ♦ ♦

Park Memorial Baptist Church, Springfield, Massachusetts, welcomed back its vacationing members, last year, in this way.

Members Sign Notes to Pay

By J. H. Dampier*

LIKE the majority of Protestant churches we had a mortgage. Not only that but we have had a mortgage for thirty years. It seemed as though the repairs that we had mortgaged the church to make always wore out about the time the mortgage was almost paid. So we just took on more obligations to make more repairs and continued to pay interest.

During the winter the party who held the mortgage died and the heirs refused to renew it. Times were hard. Many of our regular contributors were working only part time. We could not borrow the money and we were forced to raise an amount only a few hundred dollars below our entire annual budget or face foreclosure.

Out of this emergency grew a plan that really saved the day for us. We arranged to have the members borrow from a local bank on personal notes with the church as co-maker of the notes. The money was turned over to the church while the members assumed responsibility for the payments. The notes are made for one year and are to be repaid to the bank in twelve monthly payments. Notes are made in amounts of \$25.00 or multiples of that amount and bear an interest charge of six per cent. The principal and inter-

est is repaid at the rate of \$2.21 per month for a note of \$25.00 or a multiple of this amount if the note is a multiple of \$25.00. In this way a note for \$100.00 and six per cent interest is repaid at \$8.84 per month.

Many members gave cash who could not have been induced to do so if they had not been assured that this would be the final payment on the mortgage. In fact about one-third of the amount needed was given in cash and the balance in notes. Apart from one donation from an adult class of \$200.00, the highest amount received from any individual was \$100.00.

This plan of financing a mortgage has several advantages. (1) We received the money when we needed it and not when the pledge was fully paid. (2) We were relieved of raising \$186.00 a year for interest. Each pledger paid the interest on his own indebtedness. (3) The church is relieved of collecting the pledges because the pledgers make their payments to the bank. (4) The members have assumed a form of obligation that they are more likely to pay promptly and fully than they would pay an ordinary church pledge. (5) By oversubscribing the amount needed to meet the mortgage, the church, as co-maker of the notes, runs little risk of having to make payments on unpaid notes.

*Minister, First Christian Church, McKeenport, Pennsylvania.

Chain Letters Double Attendance

CHURCH attendance was doubled at the First Congregational Church of Ottawa, Illinois, by the use of chain letters. One hundred duplicated letters were mailed by the church attendance campaign committee to as many key church members. Each of those receiving the communication was asked to enroll in the attendance campaign, and then to send the message to the next four names at the bottom of the page.

After forwarding the letter, it became the responsibility of the sender to contact the receiver by telephone or otherwise to be sure that the loyalty enlistment was made, and that the letter went promptly to the succeeding person named.

It was the duty of the first one hundred recipients to see that their letters cleared their lists of four and were returned to them before the dates of the campaign. A report was then made to the church office as to how many had signed definitely for church attendance.

With each letter went a card to be kept as a reminder:

The one hundred key people were requested to be at church for the four Sundays from April 16 to May 7 to check their lists for attendance, and to report the results to the campaign committee.

The sermons of the minister, Lawrence Gedeke, were stimulating, and special music was provided by the combined choirs, supplemented by instrumental numbers.

The results were gratifying, as indicated by the following report:

Average attendance prior to the campaign	145
Attendance first Sunday of campaign	251
Attendance second Sunday of campaign	348
Attendance third Sunday of campaign	306
Attendance fourth Sunday of campaign	240

Not for thirty years had the attendance reached this peak. Previous to this campaign, the church had been accused of being cold and unfriendly, but with the return of the absentees to their empty pews, and with the cheerful greeting of the ushers and campaign leaders at the doors, the enthusiasm spread to other churches, and the movement was considered a great success.

Mr. Gedeke gives full credit for the origin of this chain letter attendance campaign to Mr. Marc Buettell of the Sycamore, Illinois, Federated Church.

REMEMBER

I have an appointment at 10:30 A.M. at the First Congregational Church on April 16, 23, 30 and May 7

A Card as Above Was Placed in All Letters

This Letter Went to 100 Key People

First Congregational Church
Ottawa, Illinois

Church Attendance Campaign

Dear Committee Member:

Last night at our church attendance committee meeting a great deal of enthusiasm was shown in working up plans to increase our church attendance for the four successive Sundays of April 16, 23, 30 and Mother's Day, May 7. A simple plan was worked out to put this attendance campaign into effect so that it will not be burdensome to you nor bothersome to those we are asking to attend church. Here is the plan:

1. Start one hundred chain letters through the mail, each letter asking four people to sign and mail to the next on the list. Your letter is enclosed. Keep one copy and sign your name on the other after the word "sincerely" and mail it to the first person on the list at once.

2. Pin pencil memorandum to first person to whom you sent this letter after signing it and say, "I am sending this letter to you first, because I know that you will immediately sign it and pass it on." Then phone or contact this person immediately to make sure that when he receives the letter he will sign it and pass it on to the next person. This is important because of the psychological effect on the others to receive a letter signed by the first person on the list.

3. Not later than Wednesday April 12, phone or contact someone on the list whom you think should have received the letter and ask whether or not it has been received. If not, check back to see who has the letter and ask them to please keep it moving. As mentioned in the letter, it should be back in your hands on or before Saturday, April 15. Please make it your responsibility to see that the letter gets back to you.

4. As soon as you get your letter back, phone Miss Mildred Stuenkel, committee secretary (771-W), congre-

gational parsonage, and please do this not later than Saturday morning, April 15, letting her know how many of those on your list have signed up for attendance.

5. Be at church each Sunday morning and check to see that those who signed your list are in attendance. Then report to members of the committee who are: Charles Marsh, Harry Troup, Charles Beck, Mel French and Lester Leipold, after the morning service, the number of people on your list who were in attendance so that they may check each Sunday the results of our efforts. Our church has been accused of being cold and unfriendly, so please greet those of your list who attended and as many others as you can.

In explanation, the last column on your letter, headed "Suggested Name," is so that each one receiving this letter may have an opportunity of listing someone whom he feels would be interested in attending our church. This will help immeasurably in building up our prospect list for further efforts to stimulate church attendance.

In case there is any question in your mind regarding our plan, call someone on the above committee or Mr. Gedeke.

Let's talk this up and get our people interested in what we are doing. Remember, there will be one hundred chain letters circulating throughout Ottawa, to a lot of people. Whenever you get a chance, ask your friends whether or not they have received their chain letter. Remember, this is the kind of a job a lot of us have been looking for, where we don't have to ask anyone for funds or to join our church—we are simply inviting them to share in something which we believe they will enjoy.

We want to thank you and the other members of the committee who are going to put this project across and we believe everyone will get a lot of pleasure and satisfaction out of it.

Don't forget to mail your chain letter today.

Sincerely,

Charles Marsh,
Harry Troup,
Charles Beck,
Lester Leipold,
Mel French.

The Chain Letter Follows

First Congregational Church
Ottawa, Illinois

Church Attendance Campaign

Dear Friend:

Remember the chain letters of a few years ago, which promised to make you rich by sending dimes to a few friends?

This is a chain letter. It asks only that you make a simple pledge and pass the letter on to a few others. (This is not a solicitation for church membership or funds.) If you carry out your part, you will receive pleasant and profitable returns. Here's what we want to do:

On each of the four successive Sundays of April 16, 23, 30 and Mother's day, May 7, we want to get enough people to pledge attendance at each of the morning services to fill the First Congregational Church to capacity. In doing this, you will—

1. Hear some really excellent talks by Mr. Gedcke.
2. Enjoy some exceptional vocal and instrumental music.
3. Increase our church attendance.

We are taking this chain letter method of increasing our church attendance. Will you please sign your name, today, in the space provided to indicate that you will do everything possible to be at the morning church service on the Sundays of April 16, 23, 30 and Mother's Day, May 7? Then mail this to the next person on the list and your link in the chain is completed.

If you know of someone who would be interested in attending our church, please write their names opposite your signature in the space below.

Remember! This is a chain letter so keep it moving to the next person the same day on which you receive it. This letter must reach the last person listed by Saturday, April 15. Don't break the chain. (Keep one of the enclosed cards as a reminder.) Thank you!

Sincerely,

Mail to

A Letter to All Members

First Congregational Church
Ottawa, Illinois

Church Attendance Campaign

**A Great Success—
ATTENDANCE NEARLY DOUBLED!**

April 19, 1939.

To All Friends and Members:

It's the talk of the town! Just imagine, nearly doubling our attendance

at church the first Sunday of our "Go to Church" Campaign.

It is almost unbelievable, but the Congregational Church did it! And, from the enthusiasm, comments and interest shown by everyone in the service, the attendance next Sunday will pack the house! And what a sermon Mr. Gedcke preached! One person was heard say, "I wouldn't have missed that sermon for ten dollars!"

This fine gain in attendance was only possible through the wholehearted cooperation of each and every one of you. We, of the attendance committee, give you our sincere thanks for doing your part.

Thanks, too, for your help in getting the campaign "chain letters" around—they were sent to every friend and member of the church. Perhaps you haven't received yours yet, for some of them were delayed in the mail; but when you do, sign it and send it on to the next person on the list—it's lots of fun. Remember, we are only asking you to make an honest effort to be present each Sunday. If you cannot conscientiously do that, please send the letter on anyway, for we want every letter returned this week.

Yes-ir-ee! Everyone is cooperating—the music committee is working overtime to give us good music. Next Sunday they are presenting a double sextet choral number and a musical trio of a flute, violin and organ. Mr. Gedcke announces that the Job's Daughters will attend in full regalia, and that his sermon will be "I Dare You!" Well, we're going to get in the first dare, and dare you, each and every one, to pack the church next Sunday.

Appoint yourself a committee of one to talk this up among your friends, and invite others too!

We'll see you in church Sunday, next Sunday, the next Sunday, and—well we'll be seeing you!

Yours very truly,
Charles Marsh,
Harry Troup,
Charles Beck,
Lester Leipold,
Harry Troup,
"The Committee."

A Letter to the 100

First Congregational Church

Ottawa, Illinois

Church Attendance Campaign

Dear Committee Member:

First, let us thank you especially for your heroic effort in getting the "chain letter" around and back to you. Mr. Gedcke tells us that you have been more than cheering him with your persistent efforts and reports. Some of you have even made personal calls to get your letter on and around.

Some of you have had more difficult lists than others. We tried to even it all up, but that is humanly impossible. But we had confidence that each one of you is equal to the job. So we are asking that, if your letter hasn't got back yet, you make one last effort to trace it in this week. If some will simply not

sign it, ask them to send it on anyway.

And then, will you mail the signed letter to Mr. Gedcke, keeping the duplicate for yourself?

Let us again thank each one of you for your generous service in this campaign. The attendance last Sunday was most heartening, and we feel sure it will be much larger next Sunday.

Most gratefully yours,

Charles Marsh,
Charles Beck,
Harry Troup,
Lester Leipold,
J. Melvin French.

A Letter to All Members

First Congregational Church
Ottawa, Illinois

Church Attendance Campaign

April 24, 1939.

Dear Friend:

Two Sundays of our "Church Attendance Campaign" are history now. And what history! Not for thirty years have we seen such crowds in our church Sunday after Sunday. And it is all because of your help and cooperation. Here are the figures:

Average attendance prior to Easter	145
Attendance first Sunday of campaign	251
Attendance last Sunday, April 23	348

Members of other churches think the work we are doing is great. Some have even thought of suggesting the idea to their church.

Next Sunday, April 30, we are designating as *Visitors' Day*. You know some neighbor or friend who goes to no church, and whom you have always wanted to invite to come with you. *Next Sunday is the time to bring him, and impress him with a full church. Call him up right now and invite him. He'll get the thrill of his lifetime to see a packed church. And so will you. And so will Mr. Gedcke. The big attraction next Sunday will be a chorus choir of over thirty voices.*

There have been so many requests for copies of Mr. Gedcke's sermon on "Ways to Peace," in which he discussed world conditions, that we have had it mimeographed and are including a copy for you.

The members of the committee want to thank each one of you very sincerely for the effort you have put into this campaign, and when you look at the attendance figures above, you can certainly feel proud of what you have accomplished. Remember, next Sunday is "Visitors' Day." And the goal—"Standing Room Only."

Sincerely,

Charles Marsh,
J. M. French,
Lester Leipold,
Harry Troup,
Charles Beck,
"The Committee."



Farmer's Faith

By Rena Manning

WHEN Sunday comes, I think my cattle know—
They mouth their cud more dreamy-eyed and slow.
The porkers seem content and dignified;
The hens step out in primmer, trimmer pride.
As sure as Sunday comes there is a grace
That lends a special sunshine to our place.

The mortgage I have shouldered through the week,
The interest coming due, with prospects bleak
For corn and clover in this fiery drought—
I put them all behind me, face about,
Knowing Sunday there's no law, no loan,
Can press its claims against my rural throne.

Last week, fear clutched me, panic seized me; vexed
I waited Sunday for our preacher's text:
"God is not mocked; whatever ye shall sow,
That will ye reap." ("Twas meant for me, I know.)
"Be not deceived; God is not mocked," he read.
And I came home and pondered all he said.

I thought about my farm—how like a queen
My lilac wears her purple; how serene
And fearless stretch my fields through iris mist;
And how my rows of broad-winged elms resist
The sun, the storms; how stars spell on the night,
"God is not mocked." . . . And so I conquered fright.

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A Letter to All Members

First Congregational Church
Ottawa, Illinois

Church Attendance Campaign

May 3, 1939.

Dear Friends:

You will be interested in the attendance last Sunday. Here are the figures:

First Sunday of campaign	251
Second Sunday of campaign	348
Last Sunday	310
Next Sunday we are designating as Family Sunday, when we want the largest attendance out of all the four Sundays.	

Our campaign this week includes a telephone call to everybody, but since you do not have a telephone, we are telling you through this letter what we are doing by phone otherwise. *Next Sunday we want as many families as possible to be there 100 per cent.* Of course, where there is sickness or members are out of town, they will be excused. You will be given an opportunity to register your family's attendance—no standing up or anything like that.

We've been so happy over the cooperation you have given in making this campaign a success that we know you will help us make next Sunday the big-

gest of all.

Remember—100 per cent of the family at church!

Sincerely,

Charles Marsh,
J. M. French,
Lester Leipold,
Charles Beck,
Harry Troup.

The Final Letter and Attendance Summary

News Flash — Attendance Doubled During Campaign — 286

Yes-ir-ee, Mr. and Mrs. Congregationalist! Here are the attendance figures to substantiate that news flash:

Attendance April 16	251
Attendance April 23	348
Attendance April 30	306
Attendance May 7	240
Prior attendance average	141
Average during campaign	286

We don't need to thank you for taking part in this attendance campaign. The satisfaction you are getting out of sitting down with a lot of friendly people every Sunday morning just makes you feel good all over—doesn't it?

And the minister, the choirs, Mrs. Fisher, Mrs. Wilson and Mr. Trumbo—why they just go around beaming from ear to ear, since you are there in the congregation every morning, making

them feel that their part of the program is really being appreciated.

It's obvious that a church cannot operate without people. But, *the more attending, the better our services are.* Most of us are back in the church-going habit developed the last four Sundays. Let's keep up that habit! *Let's not cheat ourselves out of any more of the same good services that are there every Sunday morning for us.*

While our commission ends, still we cannot help calling your attention to Mother's Day next Sunday. Our music committee is going right on giving us better music, and they have arranged a girls' junior choir to sing next Sunday. The Pilgrim Service Guild will decorate the church appropriately next Sunday morning, and the church school will present every mother present with a rose.

Will you honor your mother publicly next Sunday and be present, wearing the appropriate flower—a red one if she is living, a white one if she is not. We'll be seeing you next Sunday—and every Sunday from now on!

Cordially,
Charles Marsh,
J. M. French,
Charles Beck,
Lester Leipold,
Harry Troup,
"The Committee."

P.S.—We are sending only one letter to a family. Will the *first person* to read it make sure that every other member reads it too? Thank you.



Threats to Religious Liberty

STIRRED by the threatened inclusion of the church and non-profit organizations into the provisions of the Federal Social Security Act many religious gatherings have passed vigorous resolutions pointing out the threatened encroachment of the state into the realm of the churches. Many and varied are the dangers shown. We are listing some of them as they have come to us. We do not desire to comment on them at this time. But we believe that it would be refreshing for each reader to use this as a check list to sharpen his thinking. Perhaps beginning with these we can decide better what items really reveal a threat to religious liberty.

1. The possible establishment of diplomatic relations between the United States government and the Vatican.

2. Inclusion of churches in the social securities act.

3. Action such as already been taken by several states which aid in subsidizing denominational schools with public

funds. The first step which is meeting with little opposition provides merely for books and transportation. The goal to be reached is the complete subsidization of the cost of such schools though they remain under denominational control.

4. The inclusion of ministers and church employees proposed pension plans for the aged such as the Townsend act.

5. The use of federal funds, under church direction for the maintenance of playgrounds and other social activities under the sponsorship of the church.

7. Exemption of the church property from taxation.

8. Inclusion of churches in employees' compensation act. This is actually in effect in many states. Churches having three or more employees must carry insurance to protect employees against accidents.

9. Inclusion of churches in the taxation of productive property. Most

churches which own income producing property must now pay taxes on such property.

10. Inclusion of churches in state sales taxes. Many states insist that churches which sell meals must take out vendors' licenses and pay a tax as a business house.

11. Acceptance of indirect subsidy from the government to pay a church employee. We have on record several instances in which the church has received the services of an organist through the courtesy of NYA (National Youth Administration).

12. The indirect subsidy of denominational college through the NYA. The custom is to award scholarship aid to the student. In return he must render some nominal service to the college. The result is that the college profits through federal subsidy.

13. The indirect subsidy to a denominational college through the establishment of a state college on the same campus. The state school usually is a specialized institution which pays to the denominational college the tuition charges for the students who take work in liberal arts.

14. Religious surveys conducted by the W.P.A. This work has included social and religious surveys, study of the church archives in several counties. In one instance it has included the publication of the histories of churches in a county.

15. The survey of religious life conducted at ten-year intervals by the government.

This list probably is not complete. But it is a good place to start. Which of these proposals or acts shows a tendency toward the destruction of religious liberty. If you know of others which should be included, send them in. We will add them to our list.

A PROBLEM CHURCH

I was in a little church in New York state last summer that is over one hundred years old. Never has a young man or young woman gone out of that church into the ministry or missionary work. It has a hard struggle to keep alive. The life of that church is a series of church suppers and entertainments to pay current expenses. A little handful of people meet each week to polish their haloes and gossip about their neighbors. That church is not a power in the community, it is a problem. Unless a church is willing to accept the way of the cross, it will die and its death is no great loss to any community. "Why call ye me Lord, Lord, and do not the things which I command you?" Not everyone who says that he shares the purpose of Jesus shall enter into the kingdom of heaven, but he who shares also his method—the cross. From *The Christian Century Pulpit*; sermon by Charles F. Banning; The Christian Century Press.

Progress in the Rural Church

By William James Du Bourdieu

The author is the pastor of the Presbyterian Church, Harvard, McHenry County, Illinois. He is summarizing in this article techniques of work in rural parishes as revealed by a recent conference. There are ideas here for ministers of rural and village churches.

OURS is a guinea pig county. Not that McHenry County, Illinois, raises guinea pigs! But when a study is to be made of rural conditions, very often ours is one of the counties chosen for the purpose. Sometime ago an investigator came out from Chicago, not to interrogate farmers, but to inquire into the rural thinking of our county's preachers. In particular, he wished to know what clergymen of this land of milk were doing to take religion to milk producers. Many of the ministers attending that meeting said that they were doing nothing and knew of nothing that could be done. Since then the writer has felt a keen urge to "listen in" whenever he has learned that rural religion was being discussed.

Such an opportunity came at the quadrennial meeting of the International Council of Religious Education. So, "playing hookie" from some of the sessions of the commission on whose executive committee he was, he paid several visits to the "country and rural life" group and, among other things, diligently collected samples of all free literature. Later, at his leisure he made a rather thorough study of these materials.

"I see by the rural church pamphlets," to parody Phil Cook (or is it Joe Cook?), that there is a great variety of solutions proposed for the rural church situation. Roughly, they are classifiable under four headings: (1) more appropriate programs, (2) grouping churches, (3) outside assistance and (4) specially trained rural pastors.

More Appropriate Programs

The term program, as used here, is a synonym not for order of service but for schedule of activities. Its inference is not that what is done is wrong, but that much which might be done is neglected—i.e., omission rather than commission.

Proper use of summer opportunities is one prominent item on this "omission list." Hot weather may be the time of spiritual low tide in the city but not

in certain rural churches. At North Jackson, Ohio, James Wyker uses the summer time to build new church interest and recharge Christian vitality. By means of church vacation schools for the children, camps for young people and adults, and picnic meetings for all he had made the summer a season of ecclesiastic opportunity and progress.

Team work is another item on this "omission list." Without losing their separate identities, many churches have teamed up with one another and thus solved the needs of their young people and children's departments. When two churches join in this fashion one pastor usually assumes the responsibility for the youth program and the other for that of the church school. Thus pastoral work has been divided, lay leadership has been doubled, and better outcomes have resulted. In some cases the pastors' wives have assumed the responsibility for these departments and set their husbands free for further co-operative ventures. Testimony seems to be well nigh unanimous that such cooperation is successful.

Several applications of the cooperative idea to adult issues have been suggested. One writer proposes that the men's fellowship club be put on an interchurch or community basis. Another reminds that cooperation in evangelistic effort was once frequent and still is possible, although the name might have to be changed to "Rural Preaching Mission." One town in our county has a cooperative women's missionary society, the attractive meetings of which far surpass the previous segregated efforts of its constituent societies.

The difficulty of the adult devices reported seems to be that they fail to reach the rural unchurched. Village people respond, but rarely those beyond the village limits. Because of this may I tell the story of a project of our own local church, which has been preeminently successful in contacting the unchurched farmer. The name applied to it is "Farmers' Fellowship."

It is a semi-social gathering held on

alternate Thursdays in different farm homes. The meetings begin with a religious song service and sermon; then follow games and refreshments. This activity has been running for twelve years now and so cannot be called a passing whim. Attendance rarely drops below fifty persons and occasionally goes above a hundred. Last night, with the thermometer down to zero and the pavements icy, sixty people were in attendance.

Our farmers say that they attend it because it adapts church to farm hours. Previous to contact with the Fellowship very few of them attended worship in town; now most try to plan chores so that they get to church fairly frequently. In all the pamphlets studied by me there was nothing which seemed to reach the unchurched farmer as does our Farmers' Fellowship.

Ralph Cummins says that a church grows through one of three ways: either by new people moving into the community, or by children being born into it, or by evangelism. The trend (except for these depression years) is for people to move from the country to the city, hence the rural church has little to hope from people moving into the community. Birth rate is high on the farm but so is the rate of country youths moving to the city, hence reliance for the future cannot be placed on the coming generation. This means, then, that if a rural church is to succeed it must reach its present adults. You may call this evangelism, or farmers' fellowship, or whatever you will, but regardless of the name used this is the job which must be done.

One of the great rural opportunities of a rural pastorate is the time it affords for personal contacts. Especially is it wise to give much time to the church's lay leaders. Not only does their position of leadership offer an ideal opportunity for developing them in the things of the Lord, but they are the chief tool through which a rural pastor can multiply the scope of his serviceability. At the beginning training workers takes his time; ultimately they save him time because he has trained them.

There are various ways of training lay leaders. The most common is to give them a job and then to coach them along in it. Training schools are helpful but, of course, rural churches usually have to operate these by joining with other churches, in order to secure

attendants enough to justify the effort and capable teachers enough to make attendance worth while. One pamphlet suggests an auto caravan, much as school teachers visit other schools. The caravan ends with an evening meal and program at the last place visited.

Grouping Churches

Grouping churches is no new device. Many congregations originated as preaching points on a circuit. Of late, many churches have reverted back to this type of status, preferring to share an able clergyman to having a poorly trained pastor entirely to themselves. In Vermont, forty of the state's two hundred Congregational churches are on a federated basis. A pamphlet of the Methodist Episcopal Church North reports 168 projects in which it cooperates with other denominations.

There are many names applied to this method of approach, federated church, larger parish, circuit, etc. Each name implies some minor difference of organization or program. Basically, though, all are similar. Each is the attempt of several churches to so work together that the larger field is given a major ministry through the pooling of funds and resources.

Step number one, of course, is to survey the field. How laborious an undertaking this is depends on the intimacy of previous contact with the field. Unlike a city neighborhood the private life of each resident of a farm area is public property and can be secured by visiting a relatively small group of selected individuals.

It is generally accepted that the area to be covered by a single grouped-church unit should coincide with a trade or school area, for transportation facilities are vital to rural church enterprises. Where churches of different trade areas work together much of their program must be staggered instead of consolidated, of course.

Harder than drawing parish lines is leading the people of the area to feel that they have a community of interest. Several devices help bring this about. Find the persons who from the very start believe that greater cooperation is needed—each has influence which can be turned to good advantage; hold an informal meeting to discuss the idea—an outside leader can be secured and his presence used to bring out attendance; start cooperative activities where the need of them is already felt.

A parish paper can be of very real value. R. M. Furnish writes that such a news organ was the greatest single factor in accelerating the development of a Joliet-Dixon district parish. The paper was a monthly sent into 600 homes. The staff produced it and as-

sumed its cost. It has been the writer's experience that interested factory owners often permit such a paper to be run off in their offices if the need is brought to their attention properly.

When churches come together there should be a central planning committee. All constituent churches should have representation on this executive group. Harold Loughhead of the Delmar Larger Parish suggests three persons from each church. Ellsworth M. Smith, another Baptist writer, advises two persons from each church and six members at large. Mr. Smith further suggests that there be three central committees, one for the work as a whole, one for youth activities, and one for church school and children's activities.

Mark Rich, field representative of the Rural Institute, reporting on one instance of cooperative church functioning, lists its advantages as follows:

1. Diversified ministry to all age groups.
2. Decline of church attendance stopped.
3. Rural field made more attractive to ministers.
4. Trained woman worker proven efficient with children, youth and women.
5. City churches assume a responsibility for rural areas.

His list of problems is also informative:

1. Finding adequate financial support.
2. Staff harmony.
3. "Biting off more than one can chew."
4. Gaining cooperation from denominational executives and certain local churches.
5. Opposition of those who oppose whatever is new.
6. Reaching non-participating families.

Outside Assistance

Tobey Larger Parish near Ithaca, New York, started when Prof. Ralph Felton of Cornell University became aware that nearby rural life was disintegrating. Visiting Ithaca pastors he secured the cooperation of four churches in an attempt to rectify matters. Each city church took a given rural territory and hired a part-time worker to labor therein. One of the results is that every child of the public schools of the parish has now received three years of religious training.

Rural folks should realize that they are not stranded on an uncharted desert isle. The city holds many people who are capable of becoming deeply concerned about rural conditions. If these potential city friends do little to help, it is because their interest has not been aroused. Let the church provide a tool for rural religious rehabilitation and thousands of ex-farm city dwellers and

others will put their hand to it.

While in a Chicago factory area the writer had an experience which illustrates that such help is possible: under his leadership the owners of these factories, none of whom lived in the locality, banded together to defray all costs of a very extensive weekday social service program. In similar fashion it should be possible for rural executives to enlist people of means in the cause of a worthwhile forward-looking rural church program.

Many city pastors would gladly help in the development of such an undertaking because thereby they could contribute much to the spiritual life of such laymen as shared in the project. Recently some Chicago young people came to the writer with just such a testimony. He had arranged with them to bring several loads of underprivileged tenement children out to his church for a Sunday. The children were taken to a nearby home for milk and sandwiches while their leader told of the work done at the neighborhood house from which they came; then they visited the church service and sang; town people entertained the visitors in their homes for dinner; rural boys and girls brought ponies to one of the farms and there with their parents acted as hosts at a barnyard "frolic" and wiener roast; then the Chicago drivers filled luggage compartments with canned goods and other food which our people had assembled and delivered it and their passengers back at the neighborhood house. As I have rethought that happy day, I have felt that those who gave were blessed more even than those who received, and loudest in their appreciation of the privilege of participating were certain of the drivers who had their first vital touch with a real problem area of life. Similarly, I believe, city folks could be enlisted to help solve the rural church problem and receive great blessing thereby.

According to some of the literature, denominational and interdenominational bodies could aid the rural church more than now is the case. Here are some of the suggestions made: have them treat rural work as an intrinsic part of "the" church—too often the feeling is given that "the" church exists only in the city and that rural institutions are a sort of "country cousin," who cannot be disowned and yet whom one is ashamed to associate with; honor rural pastors by electing them to high ecclesiastical offices—if valuable men are to remain in the rural field, this should be treated as an honor-worthy thing to do; let there be "rural social action committees," etc.

In Ohio, the Agricultural Extension Service of the state university takes a

(Turn to page 644)

A Ministerial Confessional

The Unappreciated Man

By J. W. G. Ward

Have you some problem which you cannot discuss with your local brethren? Dr. Ward will gladly help you privately or, if your difficulty is of general interest, on this page.

"I'm afraid you won't understand my difficulty. It may sound like the complaint of a lad who has stubbed his toe, or else someone who has an unconscionable idea of his own ability. In case I don't express myself clearly, let me say right off that it is neither. I am quite humble-minded; in fact, that is a marked trait in my character. But life hasn't been quite fair with me. I am capable—I would not say brilliant—but certainly far above the average in mentality and preaching power. Yet have I received recognition of that? I have not. That may be due to the fact that, some years ago, I changed from my denomination. I thought it was a good move, but I have paid up for it. Of course, my old affiliation is a closed chapter. The leaders of that church no longer know I exist. But neither do those of my present sect. They ignore me. So do my confreres, regarding me as an interloper, who has supposedly pushed one of their own men out. They are jealous, I fear. Is that all? Not by a long way. My own people look on me just like one of the ordinary run of men such as they have had before. Yet I know when I do well, but never do I get any recognition of what I am doing. It was like that when I began as an assistant. The senior minister kept me down, afraid lest I should show up his mediocrity. But surely, I ought not to have to stand that all my life. I ought by now, after fourteen years, to be getting somewhere, instead of being buried alive in an obscure parish in the backwaters of the world. How do you think I should go about making a change?"

* * *

HONORED sir, you embarrass us. Who are we to proffer counsel to one so exalted, so gifted, and to what is almost a superman. Really, you take us at a disadvantage. There are limits to our knowledge, and also serious limitations, set by a wise editorial control, to the forcefulness of the replies we are permitted to make to our correspondents. To be candid, our first reaction was that your letter merited no answer. The solution of your difficulties is found in every line.



Dr. Ward

Notwithstanding your protest that you are not a boy crying over a stubbed toe or a man with too exalted a view of himself, we fear you are both. Granting that you are gifted above the ordinary, that does not debar you from whining over your grievances. And—forgive us for being brutal—your plea that you are so humble inevitably reminds us of another humble mortal, of distinctly unlovely character, namely Uriah Heep. If you have read *David Copperfield* recently, you will recall the man who was constantly boasting about his humility, even if you cannot see the resemblance.

It is unlikely that you will read this any further, but your brethren may. Our only hope is that, in common humanity, we have veiled your identity enough so that they will not be able to place you. Yet, angry though you probably are by this time, let us mollify you by expressing our regret that someone did not take you to task fourteen years ago. For, honestly, we do not know how you have survived the exigencies of the ministry in such a frame of mind. You say you ought to be getting somewhere. We agree—only charity forbids us mentioning what that destination should be. Without being caustic, it is almost inconceivable that you can be so blind to the facts which are too patent. Surely you are not just joking? You cannot mean that you seriously regard yourself as so far superior to your predecessors that you can descend on their inferiority and describe other men as mediocre. How do you know that? What means

have you of judging their ability? How did you achieve infallibility? And why attribute such unworthy motives as jealousy, spite and intolerance to your associates?

That does not explain your lack of preferment. We think, judging from your modest estimate of yourself and what is due to you, that the explanation lies nearer home. Your letter exudes vanity, and overweening confidence in your worth. Have you never read the apostolic counsel to every man "not to think of himself more highly than he ought to think, but to think soberly"? Have you never gauged the sense of unworthiness which weighed on this same great preacher of Christ who said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach . . . the unsearchable riches of Christ"? Yet you can write glibly about being above the average mentality of us all. You can take offense because you are not flattered by your hearers. But in all fairness let us ask this: What is the purpose of our preaching? What is the great end of all our work? Is it not that the Master may be magnified and the messenger be obscured?

Of course, if we have misunderstood you, if we have misconstrued your meaning, we are sorry. But that is the deplorable impression created by your letter. You have evidently suffered from an inferiority complex in your youth. This has been supplanted by a superiority complex—the term being nearly as obnoxious as the state of mind it defines. The facts cannot be concealed except from yourself. You have apparently assumed a virtue you do not possess. Instead of seeking by quiet, systematic work to fit yourself for a larger sphere, you have resorted to bluster, arrogance, and an overbearing manner towards others, blending with wounded vanity and bitter condemnation or disparagement of your fellowmen. That is why you are not "appreciated" by your own people, and passed over by your denominational officials. They simply dare not recommend you for a larger sphere. You are not big enough for it, nor have you the right spirit to command him who said, 'Blessed are the meek.'

The servant of God must not strive, either for pre-eminence or popularity. He must not use his pulpit or his sacred

functions as a means of showing off his brilliance, but rather the radiance of his faith. The ministry of the church does not exist for us, but we for it.

Believe us, this has not been easy to set down. We have felt a stab of commiseration even while we have been giving our censure. Our mood now is one of genuine pity and concern—pity that your condition should be so lamentable, and concern for your future. For you, and for us all, there is only one way to true exaltation: it is to humble ourselves under the mighty hand of God. It is so to set our lives and our sacred mission in the light of the cross that the soul may be purged of self-seeking, and the sublimity of the Master and his cause may flood our hearts with a holy passion for human welfare. Our goal is not to do well, but to do good; not to seek great things for ourselves, but to seek first the kingdom of God and his righteousness.

You ask us how you should make a change? Here is the answer, though not the one you mean. Will you not scrutinize yourself anew in the mirror of faith? Will you not drive out these unjust thoughts about your brethren and these unwarranted ideas of what is your due by opening your life again to the re-energizing breath of the divine Spirit? Remember that the Son of man came not to be ministered unto, but to minister, and to give his life. That is the high motive which should animate the pastor. It is the only way you will find any genuine satisfaction in your work—the only way you will ever secure the esteem of your friends and that self-respect without which none of us can be a man. You will not, probably, write to us again, but—we hope you will.

LL. D.

An eminent Scotch minister was in his youth regarded as a wild lad. One day he jumped over the hedge into an old woman's garden and began to pluck the berries. She gave chase, and when she could not catch him, called out: "Ye lang-legged dunce, I'll sort ye for this yet." Years after, he took the degree of LL. D. Preaching in his native village he saw the old lady in the congregation. At the close of the service she inquired the meaning of the LL. D. "Long-legged dunce," said he, "do you remember dubbing me on that day I plundered your garden?"

Volume XV
CHURCH MANAGEMENT
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Dedication of Church School Staff

This service arranged by Herbert J. Smith was used in the church of which he is pastor, the First Methodist Church of Red Bank, New Jersey. It was used at the Sunday morning service which concluded a religious emphasis week.

Presentation of Church School Staff (By director of Religious Education or chairman of the Religious Education Committee).

For important work in the field of Christian education in our church we present to you t----- (name of the minister), and to this congregation, representing the church, these persons who seek to perform service of lasting value in the building of the kingdom of God. These have been selected as teachers and workers in the church school and are approved as such by the Committee on Religious Education. Aware of the supreme importance of their chosen tasks, their responsibilities in helping to fashion the lives of others, for which they are accountable to God, and of the necessity for constant reliance upon divine guidance and help, they are presented for proper installation in the presence of this congregation, and for their dedication at the altar of the church.

Charge to the Staff (The minister).

The work of the church of Jesus Christ calls for many types of service, varied abilities in the workers, and a great variety of talents. "There are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but it is the same God that worketh in all. For as the body is one, and hath many members, and all the members of that one body: so also is Christ."^{*}

In this church you have been selected for the high privilege and the holy responsibilities of serving and teaching in the church school. Into your care are committed the growing minds and souls of children, youth and men and women. Your greatest resource in the successful achievement of this task will be your own Christian character and integrity—the product of a deep, personal experience of Jesus Christ in your life. Without this the work of Christian teaching is one of futility and its results in the lives of our pupils are negative. Faithfulness to your church is essential for any effective teacher, for the aim of teaching is not simply to impart Christian truth, but to develop those who are taught into active disciples of Christ, built into his body which is the church. To know and take a personal interest in each of

your pupils—to read regularly and study the Bible as the word of God—to cultivate the life of prayer—to master the materials which your church provides as instruments of teaching—to strive to lead your pupils into the knowledge of God and comradeship with Jesus Christ—all of these you must seek to fulfill if you would be worthy of your high calling in Christ Jesus.

Are you willing, standing before the altar of God and in the presence of this congregation, to take upon you the vows of a teacher in the church of Christ, and dedicate yourself to him and his task?

Acceptance of Vow (Church School Staff, led by the superintendent).

Realizing the sacredness of the vow which we now make to God, and humbly conscious of our own weakness, we—trusting in the Lord Jesus Christ for wisdom and strength—accept this commission as a teacher and worker in the church of Christ, and we dedicate ourselves to the faithful and conscientious discharge of our trust.

Covenant of the Church School Staff (Kneeling at chancel, led by superintendent).

Relying upon God for all needed help and strength to make us "workmen of whom he needeth not to be ashamed, rightly dividing the word of truth," I promise him and his church that I shall earnestly seek to perform, in the most faithful manner, all of the responsibilities and obligations which belong to the office of a teacher and worker in the church of Christ.

I will earnestly strive to be regular in attendance at the sessions of the church school, and at the services of worship of my church.

I will be diligent in the preparation and teaching of each lesson.

I will seek to know and be loyal to the standards, policies and materials provided by the Methodist Episcopal Church for its educational work.

I will faithfully carry out the program of our local school as determined by those selected by our church for this purpose.

I will set for myself the goal of high Christian living, and will seek earnestly to develop true Christian character in those whom I may teach.

All of this I sincerely promise, the Lord being my helper.

*First Corinthians 12:4-6, 12.

Litany of Petition (Church School Staff, kneeling at chancel).

Minister: For the high privilege of being a teacher and worker in the church of Christ—

Staff: We give thee praise, O God, and ask thy favor upon us.

Minister: For the eternal truth of thy word, of which we are called to be interpreters—

Staff: We give thee thanks, O God, and pray that it shall be "a lamp unto our feet, and a light unto our path."

Minister: For the joy of companionship with growing lives and the sharing with them in new discoveries of truth—

Staff: Accept our gratitude, O God, and make us worthy of their faith, we beseech thee.

Minister: For the eager responsiveness of childhood, with the opportunity which it brings for guidance of their trusting lives—

Staff: We bless thy name, O God, and implore for ourselves thy spirit of wisdom that we may lead them aright.

Minister: For the high visions and the noble ideals of youth, which we would help them to bring to reality—

Staff: We offer grateful praise, O God, and pray that thou wouldest make us worthy counselors and companions in their quest.

Minister: For the strength and resources of manhood and womanhood, upon whom Christ and the church depend for the bringing in of the kingdom of God—

Staff: We offer our thanksgiving, O God, and ask that thy strength shall guide and uphold them.

Minister: For the church of Christ, which is our spiritual home on earth, and which prepares us for the church triumphant, "which is without spot or blemish before the throne of God."

Staff: We bless thy name, O God, and pray that we may be diligent to uphold her honor and advance her ministry.

Minister: For the acceptance of our lives and service, in the knowledge that "we can do all things through him which strengtheneth us"—

Staff: We give thee thanks, O God, and pray that we may be kept teachable by thy spirit, until the day of our promotion into the eternal kingdom of thy love and light, where we shall dwell with thee in the land of perfect day.

Sevenfold Amen by the Choirs.

Hymn No. 460—"A Worker's Prayer" (The Methodist Hymnal).

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In living echoes of Thy tone;
As Thou hast sought, so let me seek

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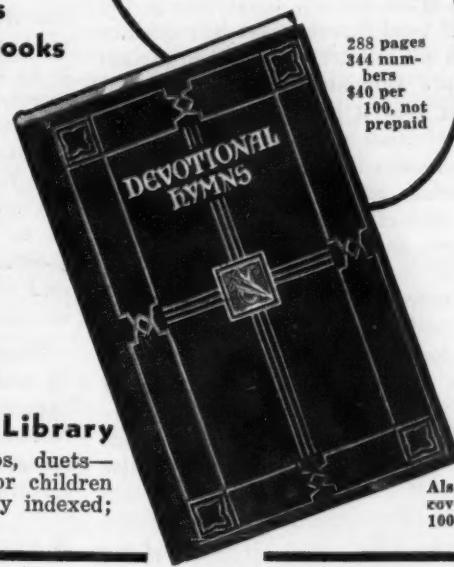
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The precious things Thou dost im-
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And wing my words, that they may
reach
The hidden depths of many a heart.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow

In kindling tho't and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and
where;

Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

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The Rural Church

(From page 640)

great interest in the rural church. Each month it mimeographs a little magazine known as "Program Helps." In both 1937 and 1938 at least one of the issues was devoted to the federated and consolidated church movement. Each issue told the story of outstanding rural church programs in considerable detail and presented the projected rural plans of the Ohio Pastors Convention for the year. Iowa is another state in which the government is seeking to strengthen religion. Probably there are many more such instances; if not, there should be.

In McHenry County, Illinois, our county ministers' association has been a helpful factor. We have a young people's committee which holds youth rallies often enough to stimulate the work of local churches, yet infrequently enough not to interfere where organizations are running smoothly. Several times a year it brings adults together for inspiration and instruction. Better still it results in real intimacy between the various pastors of the county and in an understanding of one another's programs and problems. The result is that no meeting now passes without some cooperative planning and individual counselling.

Theological seminaries, training schools and colleges also can be of great service. Some seminaries give special instruction in rural methods and then send students to vacation fields where such training is needed. Certain colleges have organized the churches round about them into parishes and use their students to operate them in commendably efficient fashion. In southern Indiana and Illinois Congregationalists are training young people and adults for leadership in fields which never will be able to support a pastor. More could be done along these lines but a very suggestive start has been made.

Better Trained Pastors

Better trained pastors is the partial solution of every church situation. It is axiomatic that when professional leadership is more proficient lay casualties will be fewer.

Once executives went before seminaries and enlisted groups of graduates to go to rural regions for a five-year period, much as volunteers for the foreign field were enlisted in later days. This method cast a glamour of challenge about the rural field and enlisted many high caliber pastors. Robert Armstrong, Congregational superintendent for New Hampshire, thinks that this method might well be resorted to again.

Especially should technical rural
(Turn to page 645)

Never Lose Heart

By Lawrence S. Ashley*

This article is brief, timely and encouraging. With the busy months of the year at hand every minister should seek to reclaim the first members of his own congregation. It can be done.

THE American translation of the Bible quotes Paul as saying in 2 Corinthians 4:16 as follows, "So I never lose heart." I have not come entirely to that place but am moving more hopefully in that direction in dealing with church members who have grown cold and indifferent as well as non-resident church members. During the ten-year pastorate in this church we have seen some who have appeared to be hopelessly alienated from the interests of the church gradually brought back to a deep interest. To be sure it is not all such members who return to the fold and assume responsibilities but enough have done so as to cause us to give some thought to it. Our observations lead us to believe that several influences can work on persons to revitalize their faith.

First, new members sometimes help. In looking over the records one instance which is typical may be cited. Mr. and Mrs. A, who had been members for several years before we came here, manifested no interest in the church for eight years of the present pastorate. A new family who had come into the church in the meantime was thrown into contact with family A in business associations and social life. In addition to this influence, Mrs. A was in the hospital and attention shown by the church seemed to be appreciated. The result is that Mr. and Mrs. A have returned to the church and are bringing other persons with them and showing a new interest in the church. Another such case is that brought to light in our recent financial canvass. An older member had contributed nothing in years to the support of the church. In the meantime another new family had united and the husband was a solicitor in the church canvass. The old and new member had business contacts almost daily and when the older man was solicited by the newer member he readily made a pledge and has paid it in full for the present fiscal year.

The new members in the church can put a new spirit into the church and charge it with something which every church very much needs. We are con-

tinually striving and seeking for new members. As a result we had the largest number of additions to the church last year in the present pastorate.

Secondly, personal experiences can bring good results in the way of returning older members to the church. Last summer one of our older members suffered a severe electrical shock and burn while in the employ of a power company. He and his family were never very regular in the church either in attendance or financial support. He was fortunate in escaping death in his accident. While on his bed in the hospital he made a promise unsolicited, that if he were able to return to the church he would be faithful. He has fulfilled that promise to date and has been the cause of bringing his sister to be reinstated in the church and he has also used his influence in bringing his brother and family into the church. He is not stopping yet and plans to add other members of the family to the church. Such an experience may be said to be typical of the better side of some church members' tragedies, accidents or sickness. Not everyone responds so readily, but if the minister will follow up on such matters he can do a great deal to bring out the best in the person's life when such exigencies arise. I never lose heart when I have the privilege of seeing what this man has done in regaining new life in the church.

Non-resident members are usually a problem. They are yet for many of us but at least an improvement has been shown in this direction lately. We try to keep in some contact with college students away from home, and members who move away, by letters, church bulletins, occasionally by offering envelopes. At the turn of the year we always need money for our building obligations and it has been heartening to see that several of our non-resident members sent offerings on that and other occasions. We do not forget these persons when they go to another city or state but follow them in the United States mail with something of interest from their own church at home. We encourage these non-residents to place

*Minister, Central Christian Church, Elkhart, Indiana.

their membership in churches in their own cities if they are too far away to attend our services. I never lose heart when the mail man drops in the church mail box a letter or letters from such persons who still maintain their connection with us from the four corners of the country.

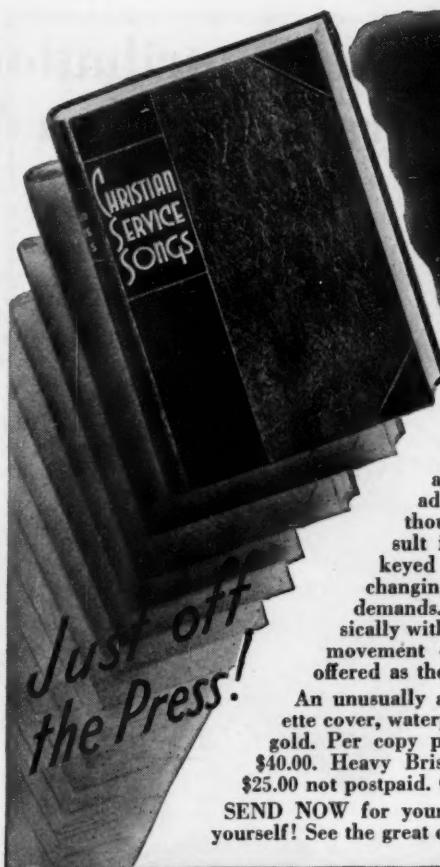
Now we are only partially successful in these matters but enough has been seen to lead us to believe that no church member is ever totally lost as long as he is still a part of the church. One more word is necessary to complete the story. Some of the people who affiliate with this church do not feel at home in it. Some other congregation may come closer to filling their needs. I think of a man and his daughter who found after becoming members of this church that they could derive more satisfaction in worshipping in other churches. After frank talks with them I suggested in the friendliest way I could that I would be happy to help them get adjusted in our sister churches. As a result the daughter is a member of one church and her father attends and works in still another and they seem to be happy. That, too, is a part of a minister's job to help persons find what they want and in this case our church did not have it. Do not lose heart with delinquent members; time frequently heals matters. Don't kick them out, some day they may be your very best workers.

The Rural Church *(From page 644)*

church training be offered pastors already in the town and country field. In their seminary days, having no background of vital rural church experience, they failed to assimilate much of the little that was offered them about the rural church. While face to face with country issues they should again be given the opportunity of sitting under specialists in this difficult church field.

This training can be made available in many ways: through Rural Life Institutes where pastors are brought abreast with the changes in rural ideas; through providing promising rural men with summer school scholarships; through teams of experts sent on tours of the rural areas; through specialists counselling with pastors on their charges; through giving more extensive circulation to the printed materials which already exist; through making books more easily available to rural pastors whose salaries are low.

Many writers advocate supervision for rural pastors. In down-state Illinois Presbyterians have suffered a net loss of about 100 churches in the last twenty years; in the same period Methodists have held their own. So convinced are



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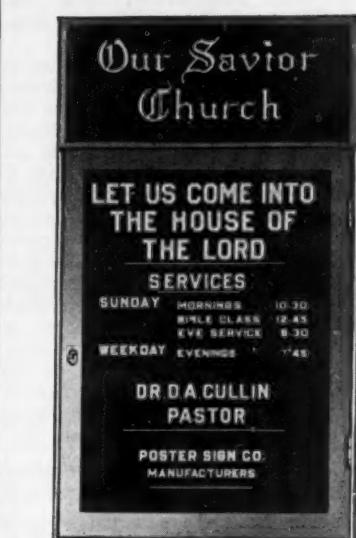
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Presbyterians that this difference in statistics is due to the absence of supervision on their part that January 1, 1939, saw a pastor-at-large engaged by them and placed on the field.

When rural pastors have grown competent in town and country work it is highly important that they be retained in such work. Robert Armstrong claims that no results are secured in the rural field from pastorates of less than three years. Because of this he suggests that no seminary student be allowed to supply a village or country church unless he agrees to remain on after graduation—a plan that is being worked very successfully in some parts of New England.

Salary is the chief reason why fewer competent ministers remain in rural fields. In one single denomination 4,500 ministers receive less than \$1,000 and house according to one pamphlet. Mission funds seek to supplement rural stipends but are entirely inadequate to the gigantic size of the task.

One advantage of teaming churches together under a single pastor is that this is one of the simplest ways of solving the salary problem. Two other suggestions are that home mission funds be used automatically to increase rural pastors' salaries as children are born and that denominations take out group



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insurance against sickness and accident for their rural men. Thus they would have a sense of security against emergency financial outlays.

Three Generalities

Three generalities also should be voiced. First, the farm home provides an ideal setting for religious training. It is both an occupational and a social unit and therefore peculiarly adapted for teaching mutual helpfulness. The city home, by contrast, is a "parking place" and "filling station" where character training opportunities are vastly fewer.

Second, no existing agency is to be compared with the church in its potentialities for rural religion. Kolb and Brunner in "A Study of Rural Society" state that per unit and employed leader the church outranks all rural organizations combined, except the school, in reaching rural people.

Third, the rural church is believed by many to be Protestantism's most effective institution. Robert Armstrong says:

"It is my seasoned conviction that the best work that has been done, is being done, and will be done is to be found in the rural or small village church. . . Judgment must be made upon the results registered in human personality. On this basis the rural church more than carries away the banner. . . Over a certain period of years more than 3,000 ministers have their birthplace listed as New Hampshire. The vast bulk of that number were born in little country towns.

"The power of the little country church is seen in another contribution which, though apparently small so far as the individual church is concerned, bulks very large when taken in its entirety. Out of these rural churches is flowing a constant stream of young men and young women into our larger towns and cities. . . One of our largest churches in New Hampshire's largest city found out that every member of the official board of that church came from small town or rural churches. . . Let no man despise the rural church! Measured in the best terms it is the strategic center for the cultivation of sound Christian citizenship in the kingdom of God."

Let it then be realized that in terms of opportunity and real results a minister's most fruitful years can be those spent in the rural parish. Let those clergymen now in the town and country field remember that their truly greatest work is possibly before them right now—provided they attack it with intelligence, vision and consecration.

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The Contribution of Frances Emma Willard

By Warren Prince Landers

Miss Willard was born one hundred years ago. Now with Prohibition Repeal showing every day new delusions of liquor control it is time to consider, anew, her life and her teachings.



Frances Emma Willard

These life stories dedicated to one whose work reached all humanity are outstanding messages, but there are in America three hundred and more memorials to this truly great woman. Among them, the new stained glass window of the Heinz Chapel, University of Pittsburgh.

More important than all else was the cause to which she dedicated her life: "to make the homes of the millions, pure; to render sweet and strong those human relations which constitute the family—this was her mission."* Add the organization of the Women's Christian Temperance Union, with 895 new branches, enrolling 4,000 women this past year, and her contribution to social and civic life cannot be overestimated.

The sixteen years from 1882 to her lamented death were filled with an intensive program, certain features of which made important history for women 'round the world. The next year, 1883, she traveled 30,000 miles visiting every American state and territory. She was an essential factor in creating public opinion, which in time brought about the ratification of the 18th Amendment, January 16, 1919. Undoubtedly her influence also counted for the amendment which followed, granting national suffrage for women (1920).

If you look to the present situation set up by the repeal of prohibition (1933), Miss Willard's voice and teaching are in a large measure working now within the nation suggesting that the age-long principle is operative: alcohol disqualifies for military, industrial and athletic success. What the World War demonstrated and made imperative in this field is as true today as any nation can amply testify. Among the important leaders of England won to her intimate circle was Lady Henry Somerset, of Eastnor Castle, Ledbury. They first met in 1891 at the Word's Temperance Convention, in Boston. In the introduction to Miss Gordon's revision of the Memorial volume, Lady Somerset wrote: "When the annals of the 19th century are written,

* Senator Albert J. Beveridge at Congressional Memorial Service February 17, 1898.

her name will stand pre-eminent."

Regarding prohibition Miss Willard said, "We base our plea on the Supreme Court principle in what have become 'household words'. No legislature can bargain away the public health or public morals." Her first utterance in favor of party prohibition was made in Boston (1880).

In the background of Frances Willard's life-service was the influence and teaching of her mother. She insisted that both Frances and her sister, Mary, should develop "resources": ability to think entertaining and constructive thoughts; the attainment of knowledge and of Christian graces, making them "good company" for themselves. She learned how to meet even the unfortunate girl, with the "level" hand of sisterhood, not with condescension. There was a charm in her personality and a delightful humor. Illustrating the latter was a "goodbye jingle" on the occasion of the farewell to Lady Somerset in Boston:

"Do not go and leave us yet,
Lady Henry Somerset."

What of today, 1939? Continually pulpit and press reveal the inner protest and foreshadow ultimate federal or state control of the liquor traffic. New convictions are apparent in spread of "dry areas"; the pronouncements of church bodies; the recognition of errors to be avoided in reviving prohibition. On the nineteenth anniversary of the passage of the amendment at the capitol, not far from Frances Willard's statue, Senators Sheppard of Texas and Reynolds of North Carolina characterized the repeal in scathing language as destructive of all human values.

There is a definite emphasis upon temperance education, even in Massachusetts. This is said advisedly recalling the intensive campaign projected by the Total Abstinence Society of that state for fifty years, and which was no inconsiderable factor in framing public opinion through lectures in public schools. In this field also the Woman's Christian Temperance Union, guided by Miss Willard, had a generous share of labor and reward. There is an increasing sentiment favorable to such education. A pastor of a church in a manufacturing city lately gave this statement: "We need to start over again . . . effective education is greatly needed. At the present time we are getting so little teaching that students have no recollection of anything being taught, and it is not being taken seriously by school authorities."



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Cleveland—Formation of a church for the working man along the lines of New York's "Labor Temple" was discussed at a gathering here which brought together some of the leading socially-minded clergymen of this city. Meeting with the clergymen were A. F. Whitney, grand chief of the Brotherhood of Railroad Trainmen; Courtney D. Ward of the Painters' District Council; A. E. Stevenson, secretary of the Cleveland Industrial Union Council, and Arthur Hopkins, Painters' Union Business Agent for Cuyahoga and Lake

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Rev. Frank D. Barry, director of Woodland Center, was selected as chairman of the committee.

Ministers' Wives Get Together

By Bernice H. Robbins

There is definiteness in this article which is based on the actual experience of a ministers' wives organization. We think that there are other groups which will profit from the discussion. The author is Mrs. Clyde W. Robbins of Westboro, Massachusetts.

"**W**HAT makes your conference of wives of ministers so successful?" I asked of the enthusiastic secretary of an organization noted for the fine fellowship which existed among its members. "It takes real salesmanship to sell a conference organization and program to the wives of ministers," she replied briskly. "There is room for a great deal of original work and it requires considerable insight into human nature to assure success. There is much more involved than would appear on the surface," she added reflectively.

The promoters of this organization found that a prerequisite for well-attended meetings was a satisfactory meeting place. Several have been patronized by this group, but each one has had to meet a three-fold test: a downtown location; a private dining room; and a wholesome, moderately priced luncheon.

"The major feature of such an organization should be fellowship and the greater number of those who promote this spirit, the happier the atmosphere will be for all," was the secretary's observation at this point. In her estimation, it is desirable to have a large number attend even one meeting in a season, for this makes for wider acquaintance and permits these women to greet each other at conventions and other gatherings where they are likely to come in contact with each other.

Ministers' wives are generally some distance from home. Limited income prevents more than occasional visits with their families. When her babies arrive, and are being admired and admitted to the hearts of friends and parishioners, the young minister's wife will be everlastingly grateful to the older woman who often takes the place of her own and her husband's mother. Such friendships, which mean more than can be expressed in words, frequently find their origin and development in a conference of wives of ministers.

The average minister's wife does her own housework, so is not always free to be away from home during the middle of the day. Members move away or must drop out temporarily to care

for young children or elderly shut-ins. Others are obliged to be absent because of meetings in their own churches. These are contributing factors toward a shifting membership and uncertain attendance. Obviously the duties of administration must fall upon the older women and there is apt to be considerable variation between their ages and those of the rank and file of membership.

The secretary of this live organization writes an informal note to a prospective member, assuring her of a welcome in the group and expressing the desire of her associates to make new members feel at home. A copy of the current series of programs follows. When possible, a newcomer is contacted personally. When she makes her first appearance in the group she is introduced to the other members, and special efforts are made to make her acquainted with those of her own age, or type, or with those who are her nearest neighbors.

This group of wives enjoyed a series of programs in which originality was the keynote. It is not surprising that during the season when these programs were presented, attendance was unusually good. The secretary's annual report, given in entertaining fashion, carried a comment on each of these meetings. They are repeated here for the guidance of other groups seeking programs which offer variety, provide for all tastes, and contain something out of the ordinary for the women who are apt to be "fed up" with the routine type of program.

* * *

OCTOBER. The Minister's Wife Travels With Mrs. B. in South America. This was the description of a cruise on a banana boat. "So dramatic was her story we felt the storm and the sun and saw the forty-seven thousand stems." (Few ministers' wives have either the leisure or means for travel, and when they do the trip is apt to be quite prescribed. This one was refreshingly different.)

NOVEMBER. The Minister's Wife Reads a Book. "Mrs. R. reviewed the season's books. What a reader she must be! She told us about twenty or more in an amusing conversational

manner. Some of us resolved to make more time to read." (Others were content with this entertaining review of the season's best sellers.)

JANUARY. The Minister's Wife Gets a New Idea at an Open Forum. Two speakers gave us many new ideas that had been worked out successfully among the women's organizations in their churches. "Experience" meetings are usually interesting and informative, especially if there is a discussion period.

FEBRUARY. The Minister's Wife Frolics Under Mrs. G.'s Supervision, "and we did just that, amid gales of laughter. For that hour when Mrs. G. taught us games, no one would have suspected our husbands' profession." There is a definite trend among ministers to adopt a recreational program. High times the wives did it, too!

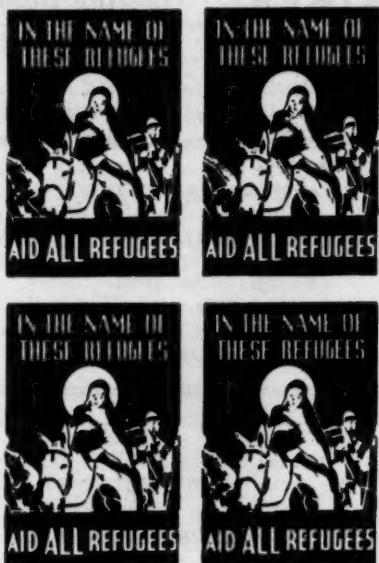
MARCH. The Minister's Wife Worships at a Lenten Service. A devotional talk appropriate to the season was especially prepared for this group. (This was a rare opportunity to worship without the handicap of being involved in the mechanics of the service.)

APRIL. The Minister's Wife Enjoys Harmony at an Afternoon Tea. This meeting was held in a private home and featured men musicians: a baritone soloist; a young man who "did incredible things with accordian and chimes; the son of the hostess who played lovely old ballads on the musical saw." On this occasion the hospitality committee served tea. (Music may become boresome in the ordinary course of events. An off-the-record type of program is always appreciated by those who must of necessity listen to many which are tiresome and monotonous.)

MAY. The Minister's Wife Joins Her Husband on "The Hill." This is an annual spring "get-together" on a beautiful theological school campus. The business meeting of each group lasted until 11:15, when there was a joint session with the ministers. A noted world traveler and lecturer addressed the group on "The Problems of Youth in the Present World Situation." Luncheon followed, after which there was a social hour in the home of the president of the school.

* * *

It appears that travel talks and book reviews bring out the largest attendance. There is always the difficulty of securing speakers who have not been heard frequently in the local churches.



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Organizations seeking funds from persons of limited means will find sale of the stamps at one dollar per hundred helpful.

On each total sale by a committee or group of 1,000 for \$10.00, there is a profit to that group's refugee fund of \$9.50.

The stamps, made from a poster designed as a part of Bishop Hobson's Refugee Aid Program by the Department of Promotion of the Diocese of Southern Ohio, Episcopal Church, may be obtained from the Diocese of Southern Ohio, 412 Sycamore Street, Cincinnati, Ohio.

(Why not try those of other denominations than your own? By so doing, you will bring in at least some new voices.)

The question of dues is something of a problem. Women who do not pay dues in their local churches are apt to expect exemption in this organization. But there are always legitimate expenses which have to be met. Provision should be made to pay at least the car fare of those who give so generously of their time and talent for the pleasure of the group. Beside the usual routine expenses for postage and the like, there are occa-

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(Turn to page 650)

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CHURCH AND SUNDAY SCHOOL SUPPLIES

Far-Off Tambourines

By Talmage C. Johnson*

"For the good that I would I do not; but the evil which I would not, that I do."—Romans 7:19.

A FRIEND of mine who was studying at the Boston University School of Theology sent me a few years ago a simple little verse, which he had picked up in the classroom of that matchless teacher of preachers, Dr. William L. Stidger. What its source is I have not been able to learn, but the words have so etched themselves into my mind that I cannot get away from them. They seem to be saying what Paul had in mind when he wrote: "For the good that I would I do not; but the evil which I would not, that I do." Here is the verse:

"I want to be a lady, I want to stand serene;
But my feet are always dancing to a far-off tambourine."

Human beings do want to be good. They want to do the right thing. But somehow they find themselves doing the things they never thought to do and leaving undone the things they purposed to do.

How well is this illustrated in the lives of Bible characters. There was Jacob, possessing real spiritual power,

*Pastor, First Baptist Church of Kinston, North Carolina.

Ministers' Wives Meet

(From page 649)

women who speak a common language and who share peculiar interests and responsibilities can meet in perfect understanding of each other.

Here, as in other organizations, one gets out what one puts in. When ministers' wives get together there is opportunity for shared fellowship, inspiration, and as much else as one has capacity to contribute to others of similar interests and needs.



Talmage C. Johnson

longing for a spiritual birth-right. No doubt he wanted to be righteous, to please Jehovah, to deal honestly with his father and his brother. But ambition tripped him, and so he lied and stole.

There was Aaron, spokesman for Moses. Probably he wanted to serve the God of his brother; he wanted the children of Israel to worship Jehovah alone; he wanted to keep the faith. But he could not resist the clamor of the multitude, and so he made a Golden Calf.

There was Lot's wife. Certainly she wanted to be a lady; she wanted to be obedient to the heavenly visitors; she wanted to escape from the doom of wicked Sodom. But she loved the pleasures, the comforts, and the conveniences of that city; and so she looked back with deep regret.

There was Peter. Of course Peter meant to stand by Jesus. He wanted to be true; he wanted to be brave; he wanted to defend his Master. But fear gripped his soul, and so thrice he denied his Lord.

There were Aanania and Sapphira. They were thrilled by the communism of the Apostolic Church. They wanted

to give all that they had; they wanted to show their loyalty to the cause; they wanted to prove their discipleship. But at the last minute selfish greed got the better of them and they lied to the church—and, as Peter said, to the spirit.

There was Felix. The eloquence of Paul gripped his heart and soul. He was almost persuaded to be a Christian, but he never quite could follow the dictates of conscience.

For all of these the far-off tambourines sounded. Their feet were lured to dance to the beat of the tambourines. "I want to be a lady, I want to stand serene; But my feet are always dancing to a far-off tambourine."

And people of our own time are just like that. I used to room with a boy in college who really wanted to make good grades. At the beginning of each semester he would declare, "I'm going to study hard this semester; I'm going to pass every course with flying colors." But he never did. Always something distracted him from his purpose and he came to his final examinations unprepared to pass them.

I got a letter the other day from a young friend of mine whom I used to teach in preparatory school. He is getting ready to be married. In his letter he said, among other things: "I want to be a good man, a good husband to the girl I'm marrying." And he meant it. Perhaps he will. I believe so. But many a young fellow, with just as firm a purpose, has after marriage heard the far-off tambourines and forgotten his marriage vows. And many a young woman, too.

Some modern church members have had a like experience. With what earnest purpose they united with the church. They meant to be active church members. They wanted to do

something for Christ. But the weeks slipped away; their enthusiasm cooled; and their religion just "petered out."

Even some preachers have not escaped. With what passion for the cause of Christ they enlisted in the ministry. They wanted to win souls, to let their light so shine that others seeing their good works might glorify their Father which is in heaven. But the inertia of the churches, the details of church management, the opposition of church leaders, the fear of being labelled radical, in time, damped their zeal. The far-off tambourines sounded and their feet began to dance.

"I want to be a lady, I want to stand serene;
But my feet are always dancing to a far-off tambourine.

This desire to be a lady, this purpose to achieve worthwhile things, this longing to be good is not hypocrisy. It is real. It is sincere. Why then do we so often, like Paul, find ourselves not doing the good we meant to do but doing the evil we meant not to do. Why don't we stand serene instead of dancing to the far-off tambourines? One reason perhaps is that our wants conflict with one another. We want to be good, but at the same time we want the experience of evil. We want to be serene, but we like the excitement of the tambourines. But probably the fundamental reason is that we cannot superimpose serenity and goodness on our old human nature. And that is why Jesus said, "Ye must be born again."

The old question asked by Nicodemus obtrudes again, "How can a man be born again?" Modern psychology is beginning to agree with Jesus that new birth is possible by the processes of sublimation and substitution. Earthly things may be transmuted into heavenly things. Physical things may be transformed into spiritual values. Ann Harding, playing in a recent screen drama the part of a psychiatrist, said: "There is nothing in human nature, either physical or mental, that cannot be changed." That's true. There is nothing in human nature that may not be utilized for spiritual ends.

Now of all music, the music of the tambourine is perhaps the least melodious. Why then should far-off tambourines lure our feet to dancing? Must it not be that we have attuned our ears to no sweeter music? If we could but hear the heavenly choirs, the music of celestial voices would drown out for us the beating tambourines. But until we train our ears to listen to sweet music we cannot close them to jazz.

We cannot rule out of our lives evil except as we fill our lives with good. We cannot suppress our human pas-

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sions, emotions and desires. But we can control and direct them. We cannot "stand serene," but we can move with stately serenity to the processional of life played by God himself on his majestic organ, the universe.

"I want to be a lady, I want to stand serene;
But my feet are always dancing to a far-off tambourine."

No, not always. The tambourine recedes as heavenly music swells. By and by Paul, who had declared, "For the good I would I do not; but the evil which I would not, that I do," could say, "I have fought a good fight, I have kept my faith." So can we; for Jesus himself has said, "Seek and ye shall find."

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Bill Greatheart Faces His Board

By Bill, Himself

One of our readers, a minister of many years' experience, believes that every minister should have an early understanding with his official board on financial matters. Here he gives his own experiences. We think he makes his point. Laymen, at times, need to face such situations with understanding and clarity.

"**M**Y salary just has to be faced." What a decision to make! Yet, salary is one of the exacting facts of life, whether one is an executive, a machine hand, or a minister of the gospel. "The laborer is worthy of his hire," is now an old, reiterated quotation from a first century society; observed frequently in industry, glaringly violated so often by business men on church boards.

Why should I, the minister, cringe or shiver or become weak-kneed, or develop that monstrosity, an inferiority complex, because I feared to even breathe the word salary to any of my church officials? Am I not one of the workers of the world? Does the church not undertake that I should receive wages for my work? Does it not base its program, at least partially, on the basis that workers shall have an adequate income for living purposes themselves and their dependents? Such questions drummed in my head early in my ministry. Frankly, they surely have plagued thousands of other men in pulpit work.

In humility, there has seldom been a chap enter the ministry with higher, loftier, or more completely unselfish purposes than myself. A career in biology was given up after arts course, with honors was complete, and an opening assured, to answer the insistent call that claimed me waking and sleeping. Once through the open door into the new calling, however, I became aware of a problem older ministers were facing, one that loomed squarely in my own path, and menacing in its apparent power to shatter the spirit in which one must do his work.

Accustomed hitherto to receiving an agreed wage by check or pay envelope at various employments, it came as a distinct shock on my first country appointment to find the treasurer, after evening service, offering me the loose collection (certainly chicken feed), and on inquiry he answered my surprised questions by saying that of course the ministers had been doing that continuously, and then receiving an extra canvass collection at the end of the year. I asked for the money in bills once a month, and request was granted, \$550 in all for fourteen months.

However that seemed to miss the point of real solution. Moving to a new field, now as a married man, by appointment, not by call, I discovered my predecessors had been receiving \$800 for some twenty years and more without alteration, on the average. That was by the loose change method, plate collections, irregular, uncertain, and a spring canvass to make up back hundreds if possible. What should I do? Right there I discerned to lay a watershed in my ministry. Should I meekly receive the crumbs that were being thrown under the table, and my wife and I weep at times in silence behind the drawn blinds of our parsonage, or, should I strike out boldly for a thorough, complete understanding? The latter won, thanks to the leading, I sincerely believe of the spirit of God.

Shock? Initially of course, to all the men on that circuit board. I patiently, quietly explained to them that my wife and I were with them to labor for the highest ends, to devote ourselves unstintingly to the ministry of Christ on the field, but that we had to live; that times had a habit of changing, that they were receiving larger incomes than back in that period a quarter of a century ago when the former salary had been established; that it took more to live today than then; that a man must have a car for the tempo of life as against the old roan and buggy of former days; that we had no wealthy uncles to finance us, and no income of a private character to tide us over poor monthly incomes. Result, miracle, some will say. The board finally agreed to two things, to pay monthly by check and to meet my request for \$1,200. Three years we stayed; two years at university in winter and coming out week-ends, seventy miles each way; yet that board paid us regularly, paid a slight overdraft, and our friends multiplied, and the send-off was more than a surprise, even from affection alone. I had proven that I could win the appreciation, comradeship and cooperation of average board members by talking like a man with them about a major matter in all their deliberations.

My mind was clear now, and my policy determined. Every field but one

since was discovered in the same lamentable condition or approaching it, on my arrival. That one had heavy endowments, a Congregational Church, during my post-graduate work, and I was told not to mention money in the pulpit, as funds were adequate to meet everything, and they voted their plate offerings all to missions. That I later deplored as a system, as it created dry rot in the congregational life.

One field I recall, in city work, where my income was \$1,500, with an associate task with another older man, and a small mission also for oversight. We had to rent our own house and furnish. Early in the year another small mission approached me as to giving one day a week visiting on it for a side extra of \$300. Should I have said, "No, couldn't do that," and dropped it? Not a bit. I took that proposition to the board of that large city church, and stated that obligations of rent, furnishings, etc. pared our income to small proportions, and that I would work the harder to give undiminished service to them, even if I included this other. It worked. They said, "No, two churches is enough. However, we will give you the extra \$300 ourselves." They did, and we were the best of friends.

Another field paying \$1,800 each year had a small group that became incensed that I had the temerity to speak against their liquor (secret) profits and became vocal, saying nothing of their real peevishness, but when the minister was out of the room, swung the board of adroit argument, and notified me on return that the salary was reduced by \$100 but on that basis I could remain. What would you do, brother, resign? Be silent? Take your whipping? Right or wrong, I waited for a meeting months away, and then pointed out that their former meeting was out of order on the occasion, without a chairman appointed by the minister, that such a matter required a regular meeting of the entire congregation properly called. That, reviewing the various improvements in buildings and congregational life since my coming and under my direction, the total appreciation was word that my living be reduced. Others may have done likewise, but I asked them deliberately for a reinstatement of income and it came, and we were good friends and better.

Five fields I found paying carelessly, and without system. Never have I lost friends, or weakened my position, but in every case I have patiently, graciously explained the bank overdraft system, the fairness of it, and always, without fail, an agreement was made, and long after leaving I learned that the changes I made were still good practice.



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My income is certainly many hundreds of dollars richer over the years, than otherwise, and always it worked out in a salutary fashion, and boards never reverted to former practices again. My present reserve is small, mostly the superannuation fund and some small insurance, on which to depend later, but that would have been crippled, if I had not had the courage and the good sense to follow my best, highest impulse, and speak fearlessly and frankly about salary problems with the boards. Above all, my wife and I have enjoyed our work more, have been able to throw our minds and hearts with abandon into reclamation tasks, the hardest of work for any minister, without the disheartening experiences of uncertain, disappointing incomes.

Today with half my ministry still ahead, we go forward with enthusiasm, eager for our work, hungry to serve, and with a rich experience in dealing with men, whom, so far I have found very human and very willing to meet you when they find you present a real situation and a fair problem.

I know naught about what some others may have faced. Theirs may have been impossible of solution. This is written in the first person because it is an experience, given to help some younger brother. I do know, that I would personally have been to blame had I bowed to what seemed a hopeless system, and suffered a break in spirit, and a shattered interest in my work.

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Mary Speaks*



MARY was still and silent as the stone
On which she sat. Her face turned to the sky
Showed dimly calm beneath the meager moon.
She felt the stress, ageless, inscrutable,
That ever draws the woman to the man,
And saw her lover standing there apart
Calm as a god, but docile as a slave.
It was a moment granted only those
With wit and spirit and the time to wait
For the bewildered soul's dark reticence
Slowly to yield its silence to surmise.
"I am not sure," she answered quietly,
"That you have touched the heart of what He meant."

To perish may not even mean to die.
You who have used the sword as instrument
To fell a foeman bleeding at your feet,
Forget, before you saw your enemy,
That sword had smitten something in your soul."

"You cannot prove that." The retort was quick
And rough with petulance. "You argue like

The pagans you despise, barbarians
Who say each thing has its divinity,
And so are careful never to offend
The spirits of the trees, or streams, or stones.

Such language is familiar to me,
For such my mother taught me as a child.
But what has happened now to make you trust
In fables that I long have known were false?"

"Nay, nay; it is no false barbarian lore
To say your sword has wounded you.
For when

You took it as a symbol of your craft
You took it as a symbol of your faith.
When you pledged fealty to the power of force

Incarnate in your bright Etruscan blade
You did refuse to recognize supreme
Those other powers unique in human kind.
What is yourself, your deepest, highest self—
For only what is highest can be true—
Is it your body—sinew, bone and flesh
That bleeds and breaks and falls beneath the thrust
Of spear, or dagger, or of Roman sword
And feeds the vultures at the battle's close?
If that is you it is your lesser self.
There is a greater self no weapon's reach
Can touch, except the weapon in your hand.
The light of reason, burning in the mind,
The glow of passion, kindling in the heart,
The flame of goodness warming in the soul—
These are yourself, the elemental things.
They need protection from no lorica,
Immortal things suffer no mortal wounds.
Beauty can dodge a spear; goodness deflect
The darting steel; no bird of carrion
Can pluck the eyes or pick the bones of truth.
But he who hurls the spear is infidel
To faith in the bright weapons of the soul.
He cannot love, he dare not think; he acts
Under the sword's stern ordinance.
That is
The dark perdition that awaits the soul
That takes the sword."

RUMANIAN BAPTISTS OPTIMISTIC

Bucharest—Increasing optimism and relief was evident among Rumanian Baptists here following official clarification of the recent decree which gave Baptists, Seventh Day Adventists and Evangelicals three months to determine which of their churches they desired to maintain.

Under the terms of the decree every church of the three bodies would be required to profess, by governmental petition, a bona fide membership of at least 50 persons. Those churches not complying with the order would be permanently closed.

Official explanation of the measure was issued by one secretary general of the Rumanian Ministry of Cults who, in an interview with Religious News Service, pointed out that the new decree formally recognized the doctrines of the three bodies. This was, in his opinion, a most important step toward complete recognition.

*From "Centurian," a narrative poem by Edwin McNeill Potent, published by Harper & Brothers. (\$2.00.) Used here by special permission.

BOOK BROADCASTINGS

What the Writers Have to Offer

Religion Interpreted

What Use Is Religion? by Elmore M. McKee. Charles Scribner's Sons. 260 pages. \$2.00.

Nothing is gained by hurling invectives at the skeptic. Often he is an honest, truth-seeking individual painfully groping toward the light. Sometimes his skepticism can be traced to his desire to experience religious truth in his own life rather than to accept a conventional, easy-going, second-hand faith. Dr. McKee, who is now rector of St. George's Church in New York City, informs us in the preface to *What Use Is Religion?* that the book was written as an answer to a series of questions of sincere skeptics whom he had the privilege of knowing. These questions furnish many of the chapter headings of the volume. Among them are the following: "How Important Is God?", "Is Religion a Weakness?", "Does Morality Matter?", "Is God Personal?", "Is Sin Real?", and "Is the Church Relevant?"

At first glance the book may impress one as another effort to explain religion in the light of contemporary thought. The only objection to such a book in itself would be that the readers of religious literature have been deluged with them. The present reviewer as a little experiment made a list of the volumes in this particular field that he has read during the past thirty-five years and had no difficulty in remembering more than fifty, and he would not dare to contend that he has not forgotten many others. Yet this does not mean that there has been so much duplication of books as one would be inclined to think. Thought does not stand still. When this reviewer was a sophomore he read Washington Gladden's *How Much Is Left of Old Doctrines?* and was much helped by it. But Dr. Gladden's fine little book is not necessarily what the college student of today needs. Each generation has its own thought patterns. The answers of yesterday do not perfectly satisfy the inquirer of today. Dr. McKee's chapters are an up-to-the-minute exposition of the relevancy of religion in the life of the modern man.

To be sure the topics which are discussed in *What Use Is Religion?* are not new to those who have kept step with the march of twentieth century thought. One can imagine an occasional reader of the titles of these chapters superciliously saying, "I believe that I have waded through enough books and articles on these subjects." This, however, would be a highly unfair and unfortunate attitude. These discussions are anything but cut and dried. Dr. McKee is a brilliant writer. Stylistically the book is a joy to the lover of beautiful and exact English. And furthermore no topic is touched upon

3

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which is not vitalized and illuminated. This is true even where we feel most confident of a degree of mastery of the field. For example, there is the chapter entitled "Is the Bible Relevant?" One of the sub-topics reads, "It Meets Four Human Needs." Immediately leaps before us the question, "What are these needs?" The answer is as follows: The Bible gives an adequate answer to our hunger for a definite knowledge of the meaning of life. It gives us a sense of fellowship with other struggling human beings. It inspires us to live bravely and well. It is a source of inner peace, which does its heroic best for God and man. The two pages which deal with ways of reading the Bible are especially rich and inspiring.

Dr. McKee has given us a work highly replete with sermonic suggestions. Preachers will delight in it. One wishes, though, that the publishers and the book-sellers might find some way of getting it into the hands of those for whom it is primarily written.

L. H. C.

Religion From the Bleachers by Everett S. McClelland, M. D. Cokesbury Press. 208 pages. \$1.50.

Written by a physician, this discussion of religion is designed to strengthen faith, and especially to bridge the gap for students between traditional interpretation and scientific fact. Being a scientist, he begins with the proposition that "scientific facts are verities of God." From the author's observation of men and preachers, illustrations are drawn showing how frequently damage is done to the religious thinking of youth by narrow and careless religionists. Youth, at heart religious, is utterly confused by these "peddlers of religious froth." The congregation, likewise, comes in for its share of responsibility, often by its narrow dogmatism driving youth from the church. The church school, despite its limitations, has consistently instilled ideals of righteousness. "No criminal was ever developed there." Those who instruct have conceived their task to be "the development of character." The



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author in a reminiscence relates his own experience as a boy with a boys' preacher, who coming into their midst showed them "how great and good God must be."

Denominationalism and wrangling over nonessentials have too long occupied the minds of men, but "Christianity simplified and applied, just as Christ taught it, is nothing more nor less than the golden rule. By this alone every essential commandment would be fulfilled; every road to Jerico would be transformed into a highway of happiness; every battlefield would be changed into a vista of delight, where peace and plenty would hold gentle sway. Life's deepest chasms would be brightened with justice, faith and charity, the fairest blooms that ever garnished the far-flung gardens of the Lord."

The section on prayer, and the appeal for prayer, is one of the fine chapters of the book. "If we received nothing else from prayer than the association with the Divine, our benefits would be immeasurable — just to think his thoughts after him and with him, and remand our worn hearts to him for repair." This chapter throbs with vital life practice of prayer.

Written from a thoroughly Christian standpoint and with a scientific background, and not from the bleachers but by one who is in the game, this book is a challenge to layman and minister alike to make Christianity more vital in solving our human problems.

L. N. L.

The Quest for Religious Certainty by Harold A. Bosley. Willett, Clark & Company. 235 pages. \$2.50.

The author of this volume is one of the younger theologians in America. Educated at Nebraska Wesleyan University and the University of Chicago, Dr. Bosley taught for a brief period at Iowa State Teachers' College. In June, 1938, he was called to the pastorate of the Mount Vernon Place Methodist Church in Baltimore. While he has written for many of the leading religious journals in America, this is his first book.

The quest for religious certainty surely is a timely topic. Since religion has lost in many quarters the sense

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of authority given in dogmas and creeds our author feels it imperative to find a restatement of certainty. After considering the problem of certainty, some of the methods followed for its understanding, our author in the third chapter offers his definition of certainty. From this point of definition Dr. Bosley goes on to consider the meaning of tentativeness, the nature of probability, the nature of contingency, and to suggest how there may be a synthesis of tentativeness and certainty in religious belief, in Christian theology, in Christian worship and in ethical conduct.

Wide reading on the part of the author, an ability to compare and to contrast with a deep understanding of the fundamental problems of authority has helped to produce a book which is both timely and interesting. Contrary to many books of religious certainty and authority this one sparkles with life. While some readers may take exception to some of the author's premises, yet they will enjoy his successful attempt to be both scientific and convincing in the presentation of his subject.

W. L. L.

Social Religion by Douglas Clyde Macintosh. Charles Scribner's Sons, New York (1939). 336 pages. \$3.00.

Some will see poetic justice in the fact that this book by the Dwight Professor of Theology and Philosophy of Religion at Yale Divinity School is dedicated to Jerome Davis, professor of social ethics in that school from 1924 to 1937, at which time he was rather

summarily dismissed from that post because of his convictions.

However, Dr. Macintosh has never been one to hide his feelings as was evident when he stood practically alone among the faculty in his support of Dr. Davis at the time that he was under fire. This uncompromising attitude is evident in his book. In the parlance of the squared circle there are "no punches pulled." Without fear or favor he makes a constructive attempt to clarify existing confusion concerning the term "Social Religion," and also attempts a practical application of the principles of valid social religion to the pressing problems of our time.

Some will question the right of a mere theologian to enter into the fields of the economists, sociologists and specialists in government and international relations. However, the writer has anticipated this in a paragraph in the introduction which is worthy of quotation: "Lest any of my less-informed readers should be misled, let me confess at once that, of the five main fields of human interest in which I venture thus publicly to express some opinions, in not a single one can I claim to speak with the authority of an expert specialist. Far from being ready to speak with authority, and yet having presumed to speak, I am content to be, for the most part, 'as the scribes,' quoting authorities, with chapter and verse, not only for testimony as to matter of fact, but also for expert corroborative judgment as to what is truth in their various fields of special competence."

Dr. Macintosh's book justifies his invasion. With keen insight he discusses the Principles of Social Religion as interpreted from the teachings of Jesus, and moves easily on to a study of the Problems of Social Religion such as prevention of war, abolition of poverty, the safeguarding of liberty, and the reformation of government. What his *Reasonableness of Religion* meant to its field, this book will mean in the field of Social Religion.

The last paragraph on the jacket is most encouraging: "Social Religion" is the first of three books by Dr. Macintosh on the present-day religious situation and outlook under the general title "Religion Today and Tomorrow." If

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I. G. G.

The Bible

The Bible—Four Hundred Years After 1538 by G. Campbell Morgan. Fleming H. Revell Company. 157 pages. \$1.50.

Not a year passes without scores of books being published discussing the history, the message, and the significance of the Bible. The number of books in this field which are still in print runs into the thousands. Naturally there is considerable duplication of subject matter. Yet there are few of these volumes which do not make some real contribution to light and truth. The statement that a book "has nothing new in it" is mostly a confession of intellectual sterility on the part of the speaker. A well-written book on any subject contains something of value to a live mind.

One of the reasons for the giving of the course of lectures upon which this volume is based was the commemoration in 1938 of the four hundredth anniversary of the placing of the Bible in the churches of England. Anything that Dr. Morgan writes, or says, about the Bible has for its background the wide knowledge resulting from a lifetime of study and thought. The chapter entitled "The Study of the Bible" is exceptionally wise and suggestive. Especially illuminating are his comments upon the two methods of Bible study, the telescopic and the microscopic. Dr. Morgan says in this connection: "By telescopic I mean the method that takes in whole outlooks at a glance, as we may turn a telescope to the heavens. The microscopic is that of pondering and investigation, line upon line, verse by verse, nay, word by word." This chapter also contains some warnings against certain spurious and

pious substitutes for Bible study, which unfortunately are needed by every generation. Although we have here what is in the main a well-written and stimulating book, certain sections of it indicate a lack of understanding on the part of the author of some of the Biblical questions with which the modern mind is called to grapple.

L. H. C.

The Religion of the New Testament by Ernest William Parsons. Harper & Brothers. 278 pages. \$2.50.

The author is professor of New Testament interpretation at the Colgate-Rochester Divinity School. In his introduction he makes this statement: "The New Testament is the most precious treasure house of religious faith and ethical aspiration which the human race possesses. Too little is known, however, of the variety of interpretation and explanation which the vigorous and creative young Christian religion enshrined in these documents."

Professor Parsons' book is an attempt to supply this lack. He makes eight divisions of his theme: the religion of Jesus, of the pre-Pauline Christians, of Paul, of the Synoptic Gospels, of the Epistle to the Hebrews, of the Apocalypse, of the Fourth Gospel and of the remaining documents. He indicates the resemblances and differences, that which entered into the lasting Christian tradition and that which did not. At all points he recognizes the spiritual reality and vitality which lay behind the varying interpretations.

This book is for those who have made or are making a study of the New Testament. It has a complete index of subjects and scriptural passages mentioned.

F. F.

Making the Bible Live by Georgia L. Chamberlin. University of Chicago Press, Chicago (1939). 384 pages. \$3.00.

Thirty-five years ago the author of

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Jesus Christ****by Martin Dibelius***Translated by F. C. Grant*

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this volume, then in the second decade of her forty-five year term of service as executive secretary of the American Institute of Sacred Literature, wrote an *Introduction to the Bible for Teachers of Children*. A volume of the Constructive Series in Religious Education issued by the university under the impetus of William Rainey Harper, it immediately kindled the imagination of the teachers of that day and became an exceedingly popular church school text. That popularity continues seemingly untouched by the years.

Now out of the unhurried calm of nearly four years of retirement from her exacting duties Miss Chamberlin has produced a volume which, if the reviewer may be allowed to assume the role of prophet, bids fair to outshine in popularity the earlier work because of its appeal to a wider audience.

The attitude of the "man in the street" toward the Bible has executed a complete cycle during the last generation. A generation ago, as Miss Chamberlin points out in her introduction, "the Bible was . . . a central resource in the civilization of our country. It was deemed above comparison with any other book. It was conspicuous in every home. Its word was magic." Then suddenly, "everything had changed. The Bible had vanished from its central place. . . . Sunday school teachers and very religious people read it as a duty, ministers chose texts from it, and most of the rest of the people forgot about it."

Accepting the results of modern biblical scholarship, centering primarily in personalities, and telling their stories in a most interesting and convincing fashion, the author makes the old book live and breathe.

I. G. G.

Preachers and Preaching

George W. Truett by Powhatan W. James. The Macmillan Company. 277 pages. \$2.50.

Comparatively few men receive the honor of having biographies written of them while yet in the land of the living. And as Dr. Douglas Southall Freeman in his introduction to this life of Dr. Truett intimates books written about living men are frequently attended by "notorious hazards." At all events such a biography labors under the disadvantage of having to justify its existence. Dr. Freeman, however, takes the position that all of these objections are removed in this case by a single fact. After calling our attention to the unusual length of Dr. Truett's pastorate of the First Baptist Church, Dallas, Texas, he epigrammatically remarks, "Any man who has held the same pastorate for forty-two years is an institution. He may be portrayed as such." It must not be thought, however, that the present biographer depicts this great preacher as an ecclesiastical phenomenon. We have here a well-balanced, well-written biography of one of America's outstanding preachers. Without a doubt various aspects of Dr. Truett's life and character will impress themselves upon different readers. Yet, it is safe to say that for most readers the dominating impression will be that of a rich, vigorous, magnetic personality, whose exceptional career is the inevitable result of what he is.

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This is an "authorized" biography—"authorized by Dr. Truett and his family and his church." It is appreciative rather than critical. Dr. Powhatan W. James, the author, who is the pastor of the First Baptist Church, Tuscaloosa, Alabama, is a son-in-law of Dr. Truett. This in itself would cause some students to take up the biography in a negative spirit. There has developed a rather widespread feeling that biographies produced in the family circle of the subject of that work have some inevitable limitations, which are illustrated in books like Hallam's Tennyson biography of his father and George Otto Trevelyan's life of his illustrious uncle, Thomas Babington Macaulay. The most enthusiastic reader of Dr. James's book cannot claim that he has successfully steered by all of the difficulties likely to confront the biographer of a near relative. None of us can see that which is immediately at hand in its clearest perspective. The discriminating reader of this volume must keep in mind that the Olympian detachment without which there can be no absolutely dispassionate appraisal of a personality is lacking. Dr. James has referred to his writings of the biography of his father-in-law as a "labor of love." This is what most good biographies are. A man should not write about an individual whom he does not admire.

Some of those who know Dr. Truett only through his printed discourses have wondered as to the secret of his towering influence. As Dr. James intimates, his published sermons do not do him justice. As is frequently the case with strong platform men, there is something that cannot be transferred to paper. No reader of Dr. James's biography will have any difficulty in explaining Dr. Truett's place among the giants of the American pulpit. To come into contact with this book means to know, understand and appreciate the character which it depicts. Now and then we have reason to wish that Dr. Truett had been presented as a preeminent figure in the religious life of the nation rather than simply as a leader in one of the great denominations. Yet taking it all, Dr. James is to be commended for having written an informing, interesting and inspiring book.

L. H. C.

One Generation and Another by Robert Russell Wicks. Charles Scribner's Sons. 191 pages. \$1.50.

After two significant pastorates the author became dean of the university chapel at Princeton more than a decade ago. He has already given us one book based on his dealings with a cross-section of youth on the campus. Now comes a second. In the first Dean Wicks wrote specifically for the youth of college age. In this book he writes for that same youth now grown older and founding a home of his own. "Handing on a Family Tradition" is the subtitle. The chapter headings:

"Design for a Home," "The Power of Family Sentiment," "Learning by Contagion," "Early Religious Impressions," "Traditional Practices," "What Life Is Like," "Perplexities."

This book might well be placed in the hands of those who have started to build their own home life.

F. F.

The Women's Society Looks Ahead

By Margaret Ratcliffe*

SEPTEMBER is here! Women in every church are at work with "Dreams for the New Year 1939-40," in order to make this the best year in the history of the organization. We are asking ourselves, "What do we wish to accomplish?" When we think of all the things left undone or those done in a careless half-hearted way, without adequate preparation beforehand, we say with Kathleen Wheeler:

"The old year was done.

Dear Father hast Thou a new leaf for me?

I have spoiled this one."

Thrilled with the opportunity of a fresh start we shall begin our work with renewed zest! This year let us be more alert to interest as many women as possible to take an active part, to endeavor to have more devoted thought and study of worthwhile subjects, to earnestly strive to have more systematic planning of all our activities. With the good of the society in mind let us conscientiously choose enthusiastic leaders. Not only will we sew and knit and be inspired by our program; but, out of the social life of our society, we hope to learn to know and appreciate the women who sit beside us in church on Sundays.

The following program may suggest ideas for possible activities to my fellow workers:

I. PLANNING

Programs for the year will be definitely planned in advance in printed booklets three inches by five inches, entitled "Women's Society Year Book," stating:

Date of meeting.

Leader.

Music (Name of woman in charge of music for meeting).

Speaker.

Hostess (She will extend a welcome especially to newcomers).

Luncheon committee.

Reporter.

The membership will be divided into ten lists each headed by a captain whose business it is to remind the women on her list of the meeting, to be an enthusiastic booster for the program, and to arrange for the transportation of those who require it.

An up-to-date filing system for membership to record address, attendance, etc. will be an improvement on the old sheets of paper. All the women of the church are automatically members of the Women's Society. We have no fees. The membership will be divided into four groups, each with two co-

*Mrs. G. B. Ratcliffe, Romeo, Michigan.

For Your Women's Society

This article in the hands of the executive committee of your women's society will help the entire church including the minister. Cut it out and hand it to the president. Or lend her the entire copy. Or, if you wish another copy, send us 25 cents and one will be forwarded.

chairmen. Each group will have as its allocation to raise \$75.00 in addition to the money raised by the society as a whole.

II. EDUCATIONAL PROGRAM

Madras—Those of us who were fired with enthusiasm by delegates from this World Conference feel the necessity of placing Madras on our program at once. If possible a delegate will be secured, and if not one of our members will avail herself of all possible literature on this subject.

Social Service—A member of our church who is working with the Children's Aid Society, Detroit, an organization which has welfare children in the community, will deliver this address.

Women's Place in the World Today—This will be a panel discussion with six women taking part, two from our society and two from each of two societies in neighboring towns.

World Friendship—A college classmate who is a missionary home on furlough from Africa will, no doubt, impress us with her enlightening talk.

Do Parents Understand Young People?—This will be a discussion led by one of our members.

What Other Societies Are Doing—Reports will be given by three members

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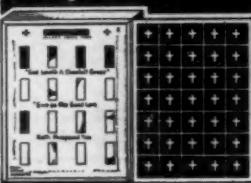
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after they have gathered fresh ideas from other societies.

Current Missionary News—The most important and up-to-date missionary news will be collected and presented by one of our members.

Illustrated Travel Talk—An excellent speaker from the Canadian Pacific Railway will illustrate his talk with beautiful slides—all gratis. No doubt, from the Union Pacific Railway one could secure the same.

Book Review—A worthwhile book will be chosen and reviewed by one of our members.

Recent Gains and Losses in the Crusade for Peace—One of our members, who is particularly acquainted with this subject, will bring us up to date in this matter.

What Are the Standards of the Ideal Home?—A discussion on this topic will be led by one of our members.

Through the Window—A distinguished woman, who has just returned from a visit to the mission fields of China and Japan, has many vitally interesting facts to tell us. She will show her gorgeous foreign costumes by having some of the women model them at the close of her talk.

Recent Trends in Europe—This will be given by an able guest speaker on current events.

The Underprivileged—A member of our church, who is now working in the Social Settlement, Chicago, will familiarize us with her work.

Highlights—Representatives to the State Conference and to the Adult Training Institute will give their reports.

III. WORK PROGRAM

The work program will be in charge of a definite committee with special committees working under this general committee.

Articles for Church Fair—Church Fair committees will be in charge of the making of fancy and work aprons, bridge covers, quilts, pot-holders, towels, dolls, baby clothes.

Gowns for Intermediate Choir—Gowns for the senior choir and the Congo Singers are kept in repair by the gown committee. It will also be responsible for making new gowns for the intermediate choir.

Cane Chairs—Many of our chairs require recaning. A committee of women, blessed with the ability to do this, is taking on the arduous task of caning these chairs.

Supplies for Mission Hospitals and Schools in the South—The work committee will be in charge of the making of pillow cases, layettes, tablecloths, etc., and of collecting the essential donations for this work.

Packing Thanksgiving and Christmas Baskets.

IV. RAISING MONEY PLANS

Church Fair—The outstanding event of the year, the church fair in November, will engage the time and attention of all the women. As a novel way of arranging the setting we shall have an enchanted cottage with rooms well filled with attractive things to sell. If the cottage may be purchased articles appropriate to each room, thus one may buy towels, wash cloths, etc. in the bathroom; cushions, fancy work, ornaments, books, etc. in the living room; things to tempt the appetite, for instance, home cooking, fruit, pickles, as well as breakfast cloths, dish towels, etc., in the kitchen; white elephants in the attic. In the dining room the famous turkey dinner will be served.

Hobby Show—What man or woman isn't puffed up with pride when invited to display his or her hobby! Knowing this to be human nature an exhibition of diversified hobbies will be artistically arrayed around the dining room. Collections, all the way from old coins to pipes; from china dogs to elephants; from army medals to pictures of movie stars, souvenirs of foreign ports, old glassware, stamps, shawls, antique furniture and what have you will attract much attention. One hobby, a live mink from a dentist's mink ranch, has already been promised.

Paper Plates—Instead of mite boxes, this year, we plan to use picnic paper

plates. Each plate will be decorated around the outside with the names of the holidays for the year, for example, Washington's Birthday, Lincoln's Birthday, Christmas. In the center a suitable envelope will be attached. Each member will be given one of these plates, and will be urged to celebrate each of the fifteen holidays by placing ten cents in the envelope. From each of these we shall hope to receive \$1.50.

Mother and Daughter Banquet—For novelty perhaps you will be more interested in attempting a mother and son banquet, and a father and daughter banquet. Many of our women, who have no daughters and who are desiring to parade their stalwart sons, are insisting on this arrangement.

Mid-Winter Special—This new feature, where the past presidents will be honored, promises to be a success. A special dinner and program will require effective planning.

Valentine Luncheon—Spring flowers and appropriate decorations will make the dining room attractive, and a postman to deliver valentines will make the occasion a happy one, we trust.

Memorial Candle Lighting Service—The Women's Society plans to take charge of this for a vesper service. People in the church now and those who have moved away will be contacted and invited to pay \$1.00 to have a candle lit in memory of some dear one.

Birthday Garden Tea—This will be a June activity on the beautiful lawn of a country home.

Musical Tea and Home Cooking Sale—We plan to have two or three of these in the course of the year.

Dinners and Luncheons—The society makes money on dinners for various occasions, and has proceeds from the Thursday twenty-five-cent luncheons.

V. BUDGETING RECEIPTS

The proceeds from endeavors will be used as follows:

Pledge to Missions.

Pledge to Church.

Expenses of Delegates to Summer Conference.

Decorate Church Dining Room.

Finance Vacation Church School.

Materials for New Robes, Chairs and Dining Room Drapes.

The president of another women's society informs me that for their annual meeting they arranged the room as a railway station with information desk (literature on table), news stand (books and magazines), first aid (exhibition of White Cross work), telegrams (reports sent in the form of telegrams which two red caps delivered), and placards about the room bearing other information.

The Youth Budget Plan

By James F. Riggs

The Youth Budget Plan has been promoted by Presbyterians for some years under the direction of the author of this article. The purposes and technique are revealed for the use of other churches if desired.

BECAUSE of uncertain business conditions and the disorderly fermentations of modern life, there is real need for re-thinking the question of maintaining the church. Reliance on a few generous contributors is no longer practicable. Removals, taxes, industrial changes sooner or later bring an end to these expectations. Churches which still cling to such financing will face, if they are not now facing, heavy losses.

Today the base of giving must be spread. This is both democratic and Christian. The time to establish sound habits of giving is in childhood. Purposeful and intelligent, as well as systematic giving is needed to develop youthful contributors; and to do away with fairs, raffles, and even the uncer-

tainty of loose offerings. Sometimes money given to children and intended for church or Sunday school never reaches the house of God. As more than one youngster has admitted, "It went to the candy man." We are removing such a temptation from children when giving is on a systematic basis with a well organized follow-up.

Informed givers interested in definite causes, not only contribute more regularly, but also more largely. Children can appreciate the importance of giving, especially when they see its life-producing results through evangelism, education or medical service.

The Youth Budget Plan is not a theory, but a fact tested by experience

(Turn to page 663)

Sharing Program Brings Gifts

CALVARY BAPTIST CHURCH, New Haven, Connecticut, found that many contributors were unable to meet their pledges. There were others who were well able to share the

burdens of the weaker members. So an appeal was made by letter for such sharing. "The plan produced splendidly," says the minister, Frank Montague Swaffield. The letter used follows:

CALVARY BAPTIST CHURCH I GLADLY SHARE

I suppose there are not five or six words in the whole Bible that have more wisdom or are more comprehensive in their gospel meaning than:
"Be not weary in well doing."

A second is like unto it:

"Bear ye one another's burdens."

In the spirit of these two texts of scripture we appeal to you to share with us in a special ministry.

Our church, as you know, will close its year April 30. The story is brief—by reason of sickness, death, unemployment and removals we shall need about \$500 to balance the books. We propose that we be literalists in the sense of "well-doing," "bearing burdens" and "sharing." HOW?

Let us redeem the pledges of those unable by reasons already stated to do so. Thus their pledges and ours will be paid and all accounts balanced.

WILL YOU PAY THE UNPAID BALANCE FOR ANOTHER TO THE AMOUNT OF:

(The following represents one or more for each amount stated.)

\$38.00	\$11.00	\$2.50
26.00	7.80	2.13
25.50	5.20	1.66
25.00	5.09	1.50
13.00	4.85	1.30
12.75	3.00	1.00
11.68	2.60	.75
		.52

I GLADLY ASSUME THE AMOUNT CHECKED IN ORDER TO BALANCE THE ACCOUNT OF A FELLOW MEMBER.

Name _____

THE AMOUNT ASSUMED IS PAYABLE NOT LATER THAN MAY 5.



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WORLD YOUTH CONFERENCE PLEDGES RESISTANCE TO TOTALITARIANISM

Amsterdam—A call to the Christian youth of the world to resist all totalitarian forces in nation and state was issued here at the closing plenary session of the World Conference of Christian Youth, which represented about 70 national and international Christian youth groups throughout the world.

In an informal report of the Commission on Christian Youth in the Nation and State, which was presented by Paul Frey, a Swiss delegate, the conference declared: "Believing in God, we are given the task as his witnesses of resisting all earthly powers making absolute claims in nation and state. We shall not weary of resisting, because Christ is on our side."

Acting for the most part in small groups, the 1,500 delegates, two-thirds of whom were 25 years of age or less, discussed the position of Christian youth on social problems. Among the topics discussed were: Christian Youth in a World of Nations, Christian Youth in the Economic Order, Christian Youth and Race, Christian Marriage and the Family Life, The Church—Its Nature and Mission.

The largest delegation, numbering almost 300, came from the United States. More than 500 delegates came from 20 nations on the European continent, while those from North America and Great Britain totalled just over 600. Asia sent 115, Australia 45, Africa 25, China 30 and Japan 25. At the opening conference his highness, the Prince of the Netherlands, brought a message from her majesty the Queen.

GIDEONS REPORT RECORD YEAR

Buffalo—Will L. Hardin, Atlanta, Georgia, president of the Gideons (Christian Commercial Men's Association of America), told the delegates to the fortieth annual convention here that 103,379 Bibles had been placed by the body in various hotels and schools in the United States in the past year and that this was the largest number on record in Gideon history.

In his report, Mr. Hardin added, "Our most productive work remains to be done. Two years ago we began placing Bibles in schools, but we have only begun to scratch the surface." He added that Gideon Bibles were placed on the royal train which carried King George and Queen Elizabeth on their recent tour of the country. Altogether, since their founding in 1899, he said Gideons had placed 1,579,588 Bibles in hotels, schools, prisons, hospitals and CCC camps.

UNION OF INTER-CHURCH AGENCIES PROPOSED

New York—A proposal to unite those national agencies now functioning in inter-church work into a single corporate body has been transmitted by the Federal Council of Churches of Christ in America to the several organizations involved in the plan, it was announced here by Dr. Samuel McCrea Cavert, general secretary of the council.

The proposal, said Dr. Cavert, had been worked out by the Federal Council's Commission for the Study of Christian Unity in response to a request from the General Assembly of the Presbyterian Church in the U. S. A. for a plan for "fuller unity in Christian service."

Among the agencies which would be affected by the suggested move are the Federal Council, the International Council of Religious Education, the Home Missions Council and the national interdenominational agencies of church women.

Dr. Cavert pointed out that the proposed body would "continue to carry the existing functions of all the uniting agencies and to be so organized internally as to conserve their essential values, constituencies and support."

The governing bodies of the several agencies will be requested to "appoint provisional negotiating committees and to inform the member denominations of this action with the request that they instruct their representatives upon these agencies to cooperate in developing a possible plan of union."

METHODIST EPISCOPAL CHURCH REPORTS GAINS

Chicago—Gains during 1938 in Sunday school attendance, church membership, leadership training classes and contributions to benevolences in the former Methodist Episcopal Church have been announced by the church's board of education.

Average Sunday school attendance in the church last year was 1,827,530, a gain of 33,139 over 1937. There were 108,695 church-school students who became church members, a gain of 12,385.

For leadership training, 34,046 persons enrolled in 2,716 classes. The record shows that 261,673 pupils, a gain of 24,073, enrolled in 4,132 vacation schools, a gain of 338. Forty-nine new week-day schools were organized, making a total of 518. Donations by Sunday schools to the missionary and benevolence work of the church totaled \$721,237, a gain of \$32,906.

The Youth Budget Plan

(From page 661)

in churches large and small, in city and country. It was tried out in the laboratory of actual congregational life in different types of churches for two years prior to its adoption by the Presbyterian Church in 1934. It is sponsored by the four boards as the approved method of educating youth in causes to which support is given.

Children and youth under this method cooperate in raising a definite portion of the current expenses and benevolences of the church through personal pledges of systematic giving. This contribution is undergirded by an educational program directed by a Youth Budget Plan committee of adults and young people. It is an integral part of the whole Presbyterian program for youth, and should be closely related to all the activities of youth groups in the individual church.

Education is maintaining the work of the local church and its benevolences is exceedingly important. Through the method advocated, boys and girls know what they give to and why they give. This includes stewardship instruction and missionary education. Activities such as hand work, dramatizations, movies, talks, class instruction may have a place in such a curriculum. Ages range from five to twenty-three years. In the case of the younger element, parents and teachers are expected to cooperate in making out pledges, filling envelopes and assisting in educational projects. Where the plan is set up properly as indicated in the leaflets, a new zeal for the kingdom is fostered. "Those who know care; and those who care share."

Developing Youth Leadership

Young people develop under this plan in ability to serve as well as to give. In some cases they earn their gifts by part-time jobs. Boys may deliver papers, cut lawns, weed gardens, etc. Girls may make toys, sell candy, or care for younger children. There is a special leaflet on this type of earning projects for those who desire it.

So long as the method is reasonable in scope, and graded to the strength and ability of the individuals concerned, they are investing their enthusiasm in the cause as they use this plan. This in itself is a welcome outcome from the use of such a method. Other results which may be expected are: a good working knowledge of the program of the church; more zeal for its enactment; increased giving through purposeful, intelligent and systematic benevolence.

How the Plan Operates

This method functions under a committee of adult advisers and as many

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No. 1936—Beginners' Dept.

No. 1937—Primary Dept.
No. 1938—Junior Dept.

No. 1939—Young People, Senior and General Card
Reopening Day Cards are attractive reminders.
No. 1842—20 cents a dozen, \$1.25 a hundred.

Rally Day Buttons in celluloid with pin backs will be popular this year. \$1.75 a hundred.

Offering Envelopes especially prepared for Rally Day give added significance.
40 cents a hundred.



We stock many more Rally Day supplies in our Book Stores. Write for a descriptive leaflet. : : :

Souvenirs will make this day important in young memories. Attractively designed, with Bible verse on the back, these cardboard souvenirs are corded and ready to wear. 20 cents a dozen, \$1.25 a hundred.

No. 1052—Design of church
No. 1053—Design of group of children

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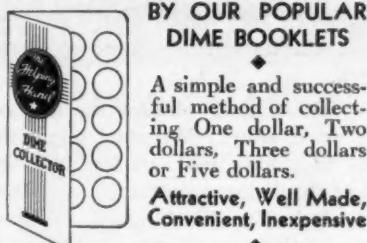
young people as may be necessary in proportion to the size of the church. Ordinarily one adult adviser and three boys and three girls of high school age are all that are required. This group looks after the set-up. This is as simple and practical as possible. The work consists of a study of the cooperating organizations such as the Sunday school, Taxis, Pioneers, Westminster Guild, Westminster Circle, C. E., etc. When this study has been made and data for the budgets of each organization has been set down on paper, the combined budget is the Youth Budget. It is turned over by the committee to the session and trustees for ratification and approval. This checks any unwise distribution or spending of funds.

The Canvass

A single pledge is made for all the giving of youth on the budget worked out by the committee. This giving is itemized so that every contributor may understand what he is subscribing to. Copies of the budget are given to every child old enough to understand, even in part what it contains. Ordinarily the canvass takes place at the time of the Every Member Canvass of the congregation. It is considered a part of this larger financing. The Youth Canvass is under the direction of the committee named above. The work of managing the canvass—soliciting funds, formulat-

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ing the budget—is an educational experience of first importance when properly set up and carried through.

The great objective of course is not merely acquiring a large amount of money. It is to give youth a church consciousness. There is no better method for doing this than real participation in planning for and carrying through the support of the church and its benevolences. The plan develops responsibility.

• THE SERMON SCRAP BOOK •

By Paul F. Boller

POSSESSING THE MOUNTAIN OF GOD

Now, therefore, give me this mountain—Joshua 14:12.

FOR several summers my hobby has been climbing the summits of peaks in the Adirondacks of New York State and the White Mountains of New Hampshire. Climbing a mountain is not easy. We must train ourselves for the adventure. We know that we will have to draw on certain physical reserves. This is true of the Christian life. The Christian must store up spiritual reserves in order that he may carry out his God given mission in the world.

To reach the summit of a mountain, climbing over trails is necessary. We are fortunate in the fact that there are trails that we may follow. The trail makers have blazed paths through the forest. We profit from what they have done. So as Christians we can profit from those who have blazed the trail of the Christian life for us: the trail blazers of the Old Testament, the New Testament, and those who have appeared throughout the history of the church.

But these trail blazers do not relieve us of effort. We must climb the paths they have laid out for us every step of the distance up the peak. When I climbed Mt. Washington I found many on the summit who had reached it in an automobile or cog-railway but they did not possess that mountain as those of us did who climbed every foot over the upward trail. We must climb the mountain ourselves. We may see movies or photographs of mountain scenery but we cannot possess the mountain in this way. Thus religion is always a personal experience.

Climbing a worthwhile mountain requires some drudgery and plodding. So the way of the Christian life is a hard, rugged way. The spiritual life is not a cement paved highway but a mountain climb. We need time and place for spiritual disciplines: daily prayer and meditation, Bible reading and study, frequent worship and service. No one ever reached a mountain top without perseverance. After one has followed a trail for a mile or two, he may be tempted to turn back and call it a day. In the Christian life we



Paul F. Boller

must persevere in storing up our spiritual resources.

Fortunately there are many resting places with refreshing springs and fine outlooks of beauty on the way up a mountain. This is true of the spiritual life. God puts hidden springs of insight and appealing outlooks of spiritual vision on the way. And all the time we have a wonderful companion and guide—Jesus Christ—who will provide us with direction and power. We will learn anew the music of the gospel from him. We will find ourselves singing as we climb.

As we climb a mountain, we keep our eyes fixed on the goal of the lofty peak above our heads. When we stand on the summit we are not disappointed. It is more glorious than we dreamed. The steep and toilsome way is forgotten in the beauty and majesty of the world spread wide beneath.

In the religious life, the time comes when we can say, "For me to live is Christ." The richest revelations of God in Christ lie at the end of religion's hard and high adventure and are made possible by its preparations and disciplines. To be sure if we want to do so, we can live in the level plains from day to day in an unimaginative way. But if we are not satisfied with that, if we want to live on the high

altitudes of spiritual vision and experience, then we must climb the mountain that leads to God.

THE MASTER WORKMAN

Labor Day Sermon

What is in thine hand?—Exodus 4:2.

It is not necessary to sing the praises of work in a day when there are few greater boons than to have a job. Christianity has always glorified labor.

I. The Master Workman:

1. Excels in One Thing.
2. Labors for the Love of It.
3. Makes His Work a Service for Society.

II. A Good Society Makes the Master Workman Possible by:

1. Providing an Economic System That Makes Useful Work Possible for All.
3. Putting Man Before the Machine.
3. Putting Co-operation in Place of Exploitation.

The church aims at the kingdom of God rather than any particular economic system.

THE TEACHING MINISTRY OF THE CHURCH

A Sermon to Religious Teachers

Jesus went about all Galilee teaching—and preaching the gospel of the kingdom—Matthew 4:33.

Momentary impressions and occasional worship services are not enough. We must prepare the soil, plant the seed and cultivate the plants if our children and youth are to be brought into the kingdom of God. This is religious education.

The ministry of Jesus was a teaching ministry. As a religious teacher, he organized truth into life.

I. The Sphere of Religious Education.

- Home.
- Local Church School.
- The Entire Church Life.

II. The Scope of the Teacher's Knowledge.

1. Knowledge and Experience of God as He Reveals Himself Through Nature, the Hearts of Men, the Bible, Jesus Christ.
2. Knowledge of the Child.

III. Qualifications of the Religious Teacher.

- A. Psychological Qualifications.
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 2. Cheerfulness.
 3. Sympathy.
 4. Patience.
- B. Intellectual Qualifications.



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4. Ability to Ask Good Questions.

C. Spiritual Qualifications.

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2. Christ-likeness.

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Suggested in a Sermon by John Haynes Holmes

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5. Education.
6. A Good Reputation.
7. Home, Family, Comrades and Friends.
8. Religious Faith.

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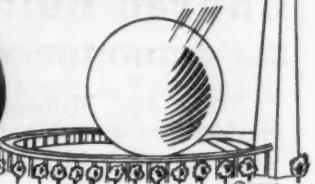
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William Lyon Phelps

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Edmund Vance Cooke

What is failure?

It's only a spur

To a man who receives it right,
And it makes the spirit within him stir
To go in once more and fight,
If you never have failed, it's an even
guess

You never have won a high success.

Malcolm J. McLeod

I have heard it said that we stand heavy trials more easily than we do light ones. If this is true, and I rather think it is, I suppose one reason is that we try to carry our little loads ourselves, but when some really staggering weight is laid upon us, we feel our absolute insufficiency and so it drives us to a higher power.

Emerson

The sweetest music is not an oratorios, but in the human voice when it speaks from its instant life tones of tenderness, trust and courage.

Robert Browning

My business is not to remake myself but to make the absolute best of what God made.

Duke of Wellington

Education without religion would fill the world with clever devils.

Elizabeth Barrett Browning

Beloved, let us love so well
Our work shall still be better for our
love,
And still our love be sweeter for our
work.

George Eliot

What matter where your feet stand,
Or wherewith your hands are busy,
So that it is the spot where God has
put you, and the work which he has
given you to do?

A PRAYER

Henry Ward Beecher

O Lord God, we pray that we may be inspired to nobleness of life in the least things.

May we dignify all our daily life?

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How Churches Use Films

Our letter this month is from Chester Finch who is the pastor of the Methodist Episcopal Church, Round Lake, New York. His experience will be helpful to rural and small town ministers who seek to use films in their programs. Inquiries regarding rental and loan films may be addressed to the editor of "Church Management," who will see that information is sent you.

MY visual equipment consists of: R. C. A. Victor 16mm, either silent or sound. Stereopticon—Glass slides and picture cards. Projector 35mm film pictures. My first experience with pictures was to put on pictures for a full evening's entertainment. This was not a paying proposition. Prohibitive costs of films for rural work was the cause. To do this type of work one should have a fund for the purpose.

Seeing this was not the best thing for the church, I turned my attention to another field to work with the church field. In the section we had six rural schools, none of which had at any time the advantage of pictures for instruction. Every two weeks I scheduled pictures for the schools and the church. This took two days to cover the work. I knew the children and all the teachers better because I had them together more than any time in my church program. I did not show religious pictures in the schools, but when presenting them in the church gave invitations for teachers and children to attend. They did many times.

Along with this work I planned a week during Lent with a picture, "The Crown of Thorns." Each church participating was asked to share the cost of renting the film. This was well received for the most part. May I say here that there are very few good religious pictures available to small churches. From the churches' standpoint they cost too much.

In the spring of 1938 I came to my present charge. A woman very much interested in the young people asked me if I would show pictures during the winter months for them. She went out and raised money to carry on the work so that at no time did I feel a financial burden. With this fund as a background, the attempt was made to get the picture, "King of Kings." Booking it for a week, the picture was shown in five small communities. Every place had large audiences and results were good. Children, that some thought would not be quiet, were very still during the picture.

I used motion pictures at our Round Lake Epworth League Institute for the class in world friendship.

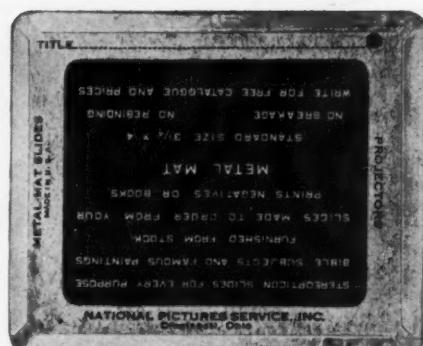
This past winter the school and the church worked together, school pictures in the afternoon, in the evening pictures were shown in the church Sunday school room.

Here is a partial list of pictures I used:

- "Facts Behind the News."
- "Forest Fires or Game."
- "Boulder Dam."
- "Speaking of Safety."
- "Drinking Health."
- "Science Makes a Dentifrice."
- "Big Timber."
- "Park Pictures."
- "Black Beauty."
- "The Healer."
- "Not Charity But a Chance" (Good Will Industries).
- "Padre Sahib Mission," picture for W. F. M. S.
- "Children of Crowded Streets," for W. H. M. S.
- "Touching the Untouchables—India."
- "Winners or Losers" (Alcohol Education).
- "The Beneficent Reprobaite" (Alcohol Education).
- "The Wonder World of Chemistry."
- "Magic Caves" (Making of Roquefort Cheese).
- "Romance of Foods" (Women's Club presentation).
- "W. P. A." (Government pictures).
- I have used for entertainment:
- "Black Beauty."
- "The Healer."
- "Girl of the Limberlost."
- You will notice that some are silent films.

May I make a few suggestions that might help others:

1. Buy good equipment.
2. Don't think you can outdo the commercial movies.
3. Don't use films because the rental is cheaper.
4. Take good care of free films loaned to you. You will have a better chance to get the new productions as they come out.
5. Don't show pictures thinking you will become rich. Not how much you will make but how much good they will do.
6. Have the pictures often enough to keep the interest.
7. Rent your films for more than a day and show them in nearby churches.



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LOOKING THE WRONG WAY

Dr. Dan B. Brummitt said, whimsically, after years of dodging automobiles, "If I'm bumped off an appropriate inscription over my remains would be, 'Died of looking the wrong way!' That exact epitaph might be written over many a dead church. It has kept looking the wrong way—backwards to the petrified remains of yesteryear, instead of forward to new revelations of the God of the living. From *The Acts of the Apostles in Present-Day Preaching*, Volume II, by Halford E. Luccock; Willett, Clark & Company.

CHRISTIANITY IS A FOUNTAIN

Many today conceive of Christianity rather as a cistern which contains the fixed deposits of the past, and from whose still waters we must draw for refreshment.

But Christianity is not a cistern; it is a fountain, the fountain of life which continually overflows with living water because it draws perpetually from the boundless depth of the Eternal Spirit. Within its sphere there is a necessary place for the conserving force of tradition, but tradition is perilous unless accompanied by vision and venture. From *Essential Christianity* by S. Angus; the Macmillan Company.

being.

Perhaps this was one of the reasons for Christ's habit of early morning prayer. From *To-Day*, issue by Paul C. Payne; the Westminster Press.

FAITH CAN WORK WONDERS

A nucleus of faith can work wonders. I do not know a great deal about electricity, but I have a bit of faith in it. It is enough to enable me to push the button on the wall and light up the room at night and to put my foot on the self-starter of my car to let it do the back-breaking joy of turning the engine over. I can't explain digestion, but I have faith enough in it to eat three meals a day. It is not a question of how comprehensively I know or how completely I can explain, but rather of whether I will put to work the faith and knowledge I possess. Too many men are waiting to clear their minds of all doubt. What they really need is to forget about their doubts long enough to put their faith to work. From *Facing Life's Questions* by Hunter B. Blakely, Jr.; Fleming H. Revell Company.

GOOD ROADS AND FENCES

Not long ago two lads in Kansas were out hunting Indian arrowheads. So engrossed were they in their pursuit that they did not notice a black cloud gathering on the horizon. Before they were aware of it, they were engulfed by a dust storm so dense that they could scarcely see each other. Holding together, they groped their way till coming to a fence which ran along a road. Thus they found their way home. There are times when the roads and fences of our fathers demonstrate their value, and the mania for modernity which forgets that fact is heading for disaster. From *The Recoveries in Religion* by Ralph W. Sockman; Cokesbury Press.

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Editorials

(From page 631)

in immortality; it is implied," or "We are too busy these days trying to save a diseased world to worry about the continuance of one's own life."

We wonder.

Personal survival following the life on this earth is surely a part of our living faith. One is neither anti-social or selfish who speculates as to the conditions of such survival and the rest assured the faithful. There is no place where the minister of the church stands closer to Mr. Average Man than when before the casket of friend or relative he attempts to interpret this thing which is called life.

If the thinking regarding personal survival has remained static it is about the only thing which has not changed in recent years. When theology went rational, gaining its authority from human reason rather than divine revelation, concepts of immortality passed from definiteness to vague pictures of beauty. For many personal survival became not a matter of faith but a hope. Now that theology is beating back to more secure foundations are we experiencing a return to our earlier faith?

The time is ripe for new studies in this field. We think, perhaps, that they are being made. Time is past due for an interpreter to bring the findings to the many who need encouragement

in their quest for personal survival beyond this life.

New Low in Pre-Vacation Sermons

NOW it can be told. The low in pre-vacation sermons came to the editor from a layman in the church.

"Our preacher," he said, "took for his subject, 'how to make the most of your vacation,' and then hopped into his car for his usual eight weeks away. I looked over the slim congregation in the church that first Sunday in July. I saw just one man who would get more than a week's vacation. I will get mine Saturdays during July and August. One thought oppressed me. Could our preacher, after six years of residence with us, be so dumb as to think that every one in his congregation gets eight weeks of rest? I would just like to have him try to keep the head of a business above bankruptcy in this day."

Any preacher who strikes the note as above not alone jeopardizes his standing in his local church but embarrasses all other men in the profession. A lot can be said for ministers' vacations but the right way to say it is not by emphasizing the vacation contrast between the preacher and the worker who sits in the pew.

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